

The Profest³ Royalist:

H I S
Q V A R R E L L
W I T H
T H E T I M E S:

M A I N T A I N E D
IN THREE TRACTS: viz.

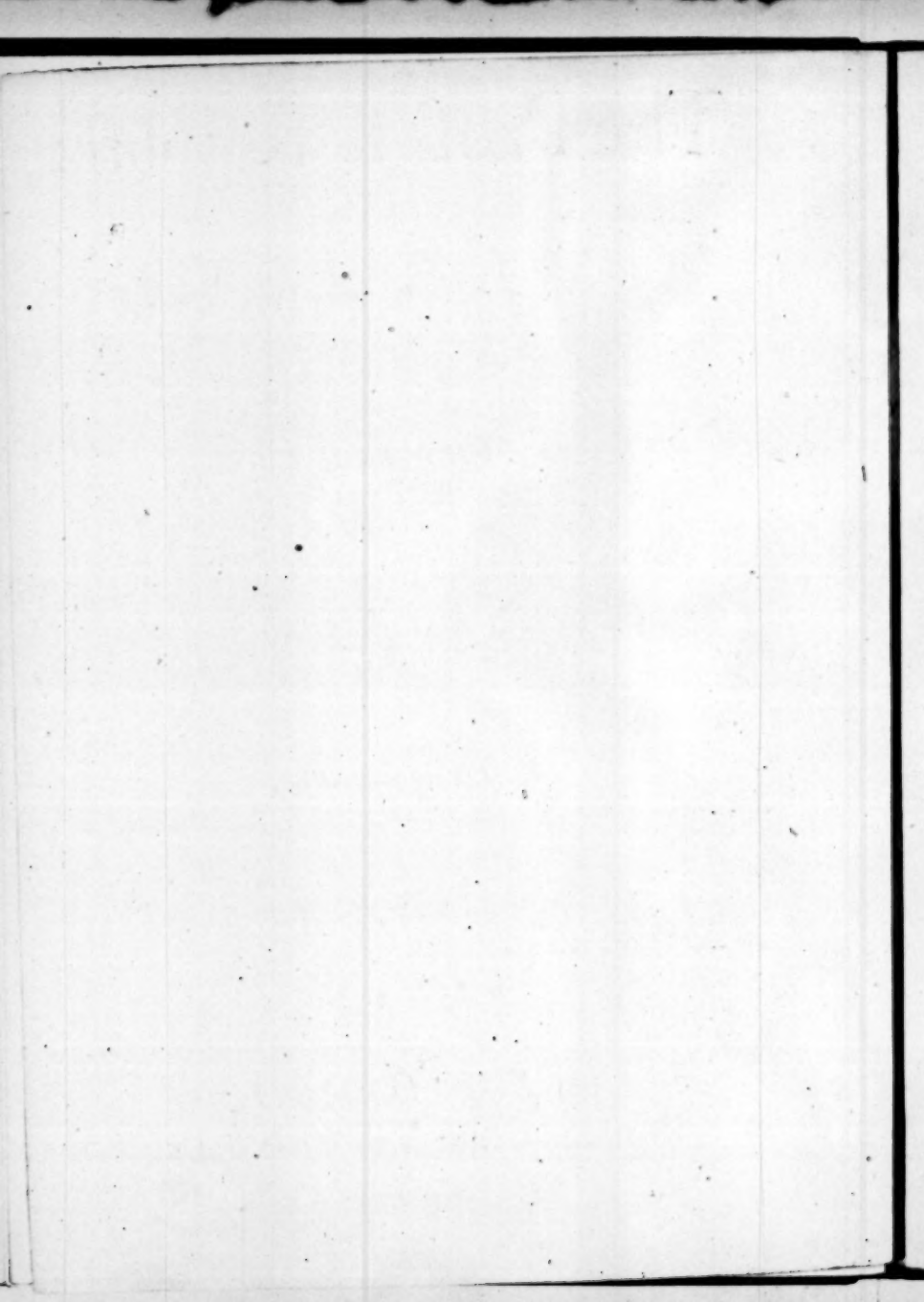
The { *Loyall Convert.*
New Distemper.
Whipper Whipt.

Opus Posthumum.

H E B. 11. 4.
He being dead, yet speaketh.



O X F O R D,
Printed in the Yeere, 1645.





TO THE
SACRED MAJESTY
OF
KING CHARLES,

My most dear and dread *Sovereign*.

SIR,

BE pleased to cast a gracious eye
upon these three Tracts, and at
Your leasure (if Your Royall
Imployments lend You any) to
peruse them.

*The 1. a-
gainst Dis-
loyaltie.
2. Publique
Distempers.
3. Private
Calumnies.*

In Your Three Kingdoms, You have three
sorts of people: The first, confident & faith-
full; The second, diffident and fearfull; The
third, indifferent and doubtfull.

The first are with You in their *Persons, Pur-*
ses, (or desires) and good wishes.

The second are with You neither in their
Purses, nor good wishes, nor (with their desires)
in their *Persons.*

The third are with You in their *good wishes,*
but neither in their *Persons, nor Pur-*
ses, nor De-
sires.

In the last, entituled, *The Whipper Whipt,*
these three sorts are represented in three *Per-*
sons, and presented to the view of Your Sacred
Majesty.

You shall find them as busie with their *Pens*
as the Armies are with their *Pistols:* How they
behave themselves, let the *People* judge : I ap-
peale to *Cesar.* Your Majesties Honour, Safety,
and Prosperity, The Churches Truth, Unity,
and uniformity, Your Kingdoms Peace, Plen-
ty, and Felicity, is the continued object of his
Devotion, who is

S I R,

Your Majesties

Most Loyall Subject,

Fra: Quarles.

THE LOYALL CONVERT.

VIRG.

*Improbis hæc tam culta novalia miles habebit?
Barbarus hæc segetes?*

By Francis Smith

HOM.

*ὄκ ἀγαθὸν πολυχοιρανίη, εἰς κοίρανος ἔστω,
εἰς βασιλεὺς.*



OXFORD,
Printed by LEONARD LICHFIELD,
Printer to the University, 1645.

To the honest hearted Reader.

READER,

I Here protest before the Searcher of all hearts, that I have no End, either of Faction, or Relation in this ensuing Treatise. I am no Papist, no Sectary, but a true Lover of Reformation and Peace: My pen declines all bitternesse of Spirit; all deceitfulnesse of heart; and, I may safely, in this particular, with Saint P A U L, say, I speak the truth in Christ and lye not, my Conscience bearing me witness in the holy Ghost, that I neither walk nor write in craftinesse, nor handle the holy Scriptures deceitfully: Therefore if thy Cause be Iesus Christ, in the name of Iesus Christ, I adjure thee to lay aside all wilfull ignorance, all prejudice, all private Respects and Interests, and all uncharitable censures: Deale faithfully with thy Soule, and suffer wholesome admonitions: Search the severall Scriptures herein contained, and where they open a Gate, climbe not thou over a Stile: Consult with Reason, herein exercised, and where it finds a mouth, find thou an eare: And let Truth prosper, though thou perish; and let God be glorified, although in thy Confusion.

THE

THE LOYALL CONVERT.

THE Kingdome of *England*, that hath for many Ages continued the happiest *Nation* on the habitable earth, enjoying the highest blessings that heaven can give, or earth receive; the fruition of the *Gospel*, which settled a firme *Peace*; which *Peace* occasioned a full *Plenty*, under the gracious Government of wise and famous *Princes*, over a thriving and well-contented *People*, Inso much that shee became the Earths *Paradise*, and the Worlds *Wonder*, is now the *Nursery* of all *Sects*; her *Peace* is violated; her *Plenty* wasting; her *Government* distempered, her *People* discontented, and unnaturally imbroyld in her own *Blood*, not knowing the way, nor affecting the meanes to *Peace*, Inso much that she is now become the *By-word* of the Earth, and the *scorne* of Nations.

The *Cause* and Ground of these our Nationall Combustions, are these our Nationall *Transgressions*, which unnaturally sprung from the neglect of that *Truth* we once had, and from the abuse of that *Peace* wee now want: Which, taking occasion of some differences betwixt His *Majestie* and His two Houses of *Parliament*, hath divided our *Kingdome* within it selfe, which had so divided it selfe from that *God*, who blest it with so firme a *Truth*, so settled a *Peace*, and so sweet an *Unity*.

As that sinne brought this *division*, so this *division* (sharpened with mutuall *Jealousies*) brought in the *Sword*.

When the *Lyon* roares, who trembles not? And when *Iudgements* thunder, who is not troubled?

Among the rest, I (who brought some Faggots to this *Combustion*) stood astonisht and amazed: to whom the *mischiefe* was farre more manifest then the *Remedy*: At last, I laid my hand upon my heart, and concluded, *It was the hand of God*; Where being plundered in my understanding, I began to make a scrutiny, where the first *Breach* was made, that let in all these *Miseries*.

I found the whole Kingdome now contracted into a *Parliament*, which consisted of three Estates; A *King*, a house of *Peeres*, and a house of *Commons*; by the *Wisdome* and *Unity* whereof, all things conducing to the *Weale-publique*, were to be advised upon, presented and established.

I found this *Unity* disjoynted, and growne to variance even to *Blood*: The *King*, and his *Adherents* on the party; and his two Houses and their *Adherents* on the other.

The *pretence* of this division, was the true *Protestant Religion*, which both protested to maintaine; the *Liberty of the Subject*, which both protested to preserve; the *Priviledges of Parliament*, which both promise to protect; Yet, neverthelesse, the *first* never ^{was} profaned; the *second* never more interrupted; the *third* never more violated.

Standing amazed at this *Riddle*, I turned mine eyes upon his *Majesty*; and there, I viewed the *Lords Annointed*, sworne to maintain the established *Laws* of this *Kingdome*: I turned mine eyes upon the two *Houses*; and, in them, I beheld the *Interest* of my *Country*, sworne to obey his *Majesty* as their *supream Governour*.

I heard a *Remonstrance* cryed from the two *Houses*: I read it; I approved it; I inclined unto it: A *Declaration* from His *Majesty*; I read it; I applauded it; I adhered to the justnesse of it: The *Parliaments Answer*; I turned to the *Parliament*; His *Majesties Reply*; I returned to His *Majesty*.

Thus tost and turned as a *Weather-cocke* to my own weaknesse, I resolved it impossible to serve two *Masters*.

I fled to *Reason*; Reason could not satisfie me: I fled to *Policy*; Policy could not resolve me: At length, finding no *Councillour*, but that which first I should have sought; I hyed me to the *Booke of God*, as the *Great Oracle*, and ushering my Inquest with *Prayer* and *Humiliation*, I opened the sacred leaves, which (not by chance) presented to my first eye, the 20. of the *Proverbs*, v. 2. *The feare of a King is as the roaring of a Lyon, and who so provoketh him to Anger, sinneth against his own soule.*

Now I began to search, and found as many places to that purpose, as would swell this sheet into a *Volume*; so that in a very short space, I was so furnished, with such strict *Precepts*, backt with such strong *Examples*, that my *Judgement* was enlightened, and my wavering *Conscience* so thoroughly convinced, that by the *Grace* of that *Power* which directed me, neither *Feare* nor any *By-respects* shall ever hereafter remove me, unlessse some clearer light direct me.

But, above all the Rest, a *Precept* and an *Example* out of the *Old Testament* (strongly confirmed by a *Precept* and an *Example* out of the *New*) settled my opinion, and established my *Resolution*.

Pre. 1. The first *Precept* out of the *Old*, *Jeremy* 27. v. 6. Where it pleased God to own *Nebuchadnezzar* his servant, (although a knowne *Pagan*, a profest *Idolater*, and a fierce *Persecutor* of all Gods children) concerning whom he saith, v. 8. *They that serve not the King of Babylon, and that will not put their necks under his Yoke, I will punish them with the Sword, Famine, and the Pestilence, till I have consumed them.* verse 9. *Therefore hearken*

hearken not to your Diviners, and Prophets, that say unto you, You shall not serve the King of Babylon, for they prophetic a lye unto you. v. 10. But the nations that shall serve the King of Babylon, and bring their necks under his Yoake, those will I let remaine in their own land, (saith the Lord) and they shall till it, and dwell therein.

Can there be a stricter Precept? or could there be a more impious Prince? And yet, this Precept, and yet, this Prince must be obeyed: nay, *sub pœna* too; Upon the paine of Gods high wrath; fully exprest in *Famine, Sword, and Pestilence*, not only upon the people, but upon the Priests also, that shall perswade them unto *disobedience*.

The second Precept is enjoin'd us out of the *New Testament*, Rom. 13. 1. *Let every soule be subject to the higher Powers, for there is no Power but of God; The Powers that be are ordained of God: Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation.* This Power (this King) to whom *S. Paul* commandeth this subjection, was *Nero*, the bloody persecuter of all that honoured the blessed Name of *Iesus Christ*.

Pre. 2.

Gods Command should bee a sufficient Argument, *Autoritas*, is enough: But when he addes a Reason too, he answers all Objections: But when he threatens a punishment, (no lesse then damnation) upon the resistance thereof, he hath used all means to perswade a necessity of obedience.

Let every soule be subject.)

Not equall, much lesse superiour. And what is taking up of *Armes*, but an implied supposition of at least *equalis*? What are the hopes of Conquest, but an ambition of *Superiority*? What is condemning, judging, or deposing, but *Supremacie*? For it is against the nature of an Inferiour to condemne, judge, or depose a Superiour.

And, lest the Rebellious should confine his obedience to a good Prince, the next words reply,

For there is no power but of God.

Power in it selfe, is neither good nor evill, but as it is in *subjecto*, the person; If an evill King, an evill Power; If a good King, a good Power: God sends the one in *mercy*, and we must be subject; the other in *judgement*, and we must be subject: In things lawfull, *actively*; in things unlawfull, *passively*: If a good King, he must have our *praise*, and our *plyance*; If an evill King, he must have our *Prayers*, and our *Patience*.

He that resisteth the Power (whether good or evill, for all power is of God) resisteth an Ordinance of God, (Ordinances of men are not resisted without ruine) and whosoever resisteth shall receive, but what? *κατακρίνεται*, damnation to themselves.

Now, compare this place with that 1 Cor. 11. 29. *Hee that shall eat this Bread, and drink this Cup of the Lord unworthily, eateth and drinketh, What? actual iawnd, damnation to himselfe.*

If then there be proportion betwixt the Sin and the Punishment, you may hereby gather the heynoufnesse of *disobedience*; the punishment whereof is the very same with his that is guilty of the *Body and Blood* of our Lord; to the one, for not discerning the Lords Body; to the other, for not discerning the Lords Anointed.

Ob. The Lords Anointed? And who is he? None but the Regenerate: Christ is not Christ to any, to whom Iesus is not Iesus.

Ans. Gods word answers your silly Objection, not I: Was not Saul Gods Anointed? Was not Cyrus Gods Anointed, and many more whom God acknowledges so, and yet wicked Kings?

Cyrus is mine Anointed, yet he hath not knowne me.

Ex. 1. The first Example for our Obedience the Old Testament proposes to our imitation, Dan. 3. 16. *Nebuchadnezzar* the King of Babilon sets up a golden Image: *Shadrech, Mesbach, and Abednego* were commanded to fall down and worship it.

The King, a known Pagan, commands a grosse Idolatry; Did these men conspire? Or (being Rulers of the Province of Babel) did they invite the Jewes into a Rebellion? Did these (to strengthen their own Faction) blast their Sovereigns Name with Tyrannie and Paganisme? Did they endeavour by Scandals, and impious Aspersions, to render him odious to his people? Did they encourage their Provinces to take up Armes for the defence of their Liberties or Religion? Did they seize upon, or stop his Revenues? or annihilate his Power? Did they estrange themselves from his Presence? Murther his Messengers? Or would they have sleighted his gracious Offers? No, being called by their Prince, they came, and being commanded to give actual obedience to his unlawfull Commands, observe the modesty of their first answer, *We are not carefull to answer thee in this matter*, and being urged, mark their pious resolution in the second, *Be it knowne, O King, we will not serve thy Gods, nor worship the golden Image thou hast set up.*

dan. 3. 16. *Be it knowne, O King, we will not serve thy Gods, nor worship the golden Image thou hast set up.*

dan. 3. 17. The King threatens the Fornace; They yeeld their Bodies to the Fornace, and say, *God whom we serve will deliver us out of thy hands*, and not, *Hee will deliver Thee into our hands*. They expect deliverance rather in their passive Obedience, then in their actual Resistance.

Ob But they were few in number, and their Forces not considerable.

Ans. Admit that, which all Histories deny. Was not God as able to subdue Him with so few, as to deliver them from so many? Had their weaknesse lesse

lesse Reason (for the Cause of Gods *apparent* dishonour) to expect a *miraculous* assistance in those dayes of frequent Miracles, then we, after so long a *cessation* of Miracles? Gods glory will not be vindicated by *unlawfull* meanes, or *unwarrantable* proceedings.

I, but we take up *Armes*, not against the *King*, but against his *evill Counsellors*.

Ob.

Adherents ye meane. A rare distinction! And tell me; whose *power* hath his Adherents? The *Kings*. By which appeares, ye take up *Armes* against the *Kings Power*; *He that resisteth the power*, (it is not said the *Prince*) *shall receive damnation*. Again, *Where the word of a King is, there is power*: God joyned the *King* and his *Power*, and who dare separate them? They that take up *Armes* against the *Parliaments power* (you say) take up *Armes* against the *Parliament*; Doe not they then that take up *Armes* against the *Kings power*, by the same Reason, take up *Arms* against the *King*? Now, look back upon your intricate distinction, and blush.

Ans.

Eccles. 8.

But, if the *King* betray the *Trust* reposed in him by his Subjects, they may suspend their obedience, and resist him.

Ob.

Kings are Gods *Vicegerents*, and cannot be compelled to give an account to any, but to *God*. *Against thee, against thee onely have I sinned*: That is, to thee, to thee onely must I give an account. Though I have sinned against *Uriah*, by my *Act*; and against my people, by my *Example*, yet against *Thee* have I onely sinned. You cannot deprive, or limit them, in what you never gave them. God gave them their *Power*, and who art thou that darest resist it? *By me Kings raigne*.

Ans.

Psal. 51. 4

But, his *Crowne* was set up upon his Head by his Subjects, upon *such* and *such* conditions.

Pro. 8. 15

Ob.

Why was the penalty, upon the faile, not expressed then? Coronation is but a humane *Ceremony*. And was hee not *Proclaimed* before hee was crowned? *Proclaimed*? but what? A *King*: And did not you at the same instant, by relative consequence, proclaim your selves *Subjects*? And shall Subjects condition with their King, or will Kings bind themselves to their Subjects, upon the forfeiture of their power, after they have received their *Regall Authority*?

Ans.

But, the *King* hath, by *Writ*, given his power to his *Parliament*, and therefore what they doe, they doe by *verine* of his *Power*.

Ob.

The *King*, by his *Writ*, gives not away his power, but *communicates* it. By the *verine* of which *Writ*, they are called *Ad tractandum & consulendum de arduis Regni*, To treat and advise concerning the difficulties of the Kingdom: Here is all the power the *Writ* gives them, and where they exceed, they usurp the *Kings* power, being both against the *Law of God*, and the constitutions of the *Kingdom*.

Ans.

Well,

Ob. Well, but in case of necessity, when *Religion* and *Liberty* lies at the stake, the *Constitutions* of the Kingdom (for the preservation of the Kingdom) may suffer a *Dispensation*.

Ans. Admit that : But what necessity may dispence with the violation of the *Law* of God ? the deviation wherefrom, is evill, and *Thou shalt doe no evill that good may come thereon*.

Ob. But, we take not *Armes* against the King, but onely to bring *Delinquents* to condigne punishment.

Ans. And, who are they? even those that take up *Arms* for the King; which, an unrepealed statute, 11. *Hen.* 7. acquites. But, admit *Statutes* may be broken, and you seek to punish them; Who gave you the power so to doe? The *Law*: And what *Law* denies the King power to *pardon* Delinquents? God, that hath put *power* into the hand of Majesty, hath likewise planted *Mercy* in the heart of Sovereignty: And, will ye take away both his *birth-right* and his *Blessing* also? Take heed, you doe not slight that, which one day may prove your *Sanctuary*.

Ob. But, the King, being a *Mixt* Monarch, is bound to his own *Lawes*.

Ans. There be two sorts of *Lawes*, *Directive* and *Coercive*; As to the first, he is only bound to make his *account* to God; so, to the second, he is onely liable to the hand of God; *Who shall say unto him, what doest thou?*

Ob. But, Kings, now a dayes, have not so *absolute* a power, as the Kings mentioned in the Scripture.

Ans. Who limited it? God, or Man? Man could not limit the *Power* he never gave: If God; shew me where? till then, this objection is frivolous.

Ob. But, when Kings, and their Assistants make an *offensive*, and a destructive warre against their *Parliaments*, may they not then take up *defensive* *Armes*?

Ans. It is no offensive War for a King to endeavour the *Recovery* of his surrept right; however, are not the members of a Parliament *Subjects*, to their Sovereign? if not, what are they? If *Subjects*, ought they not to be subject? Gods people, the *Jewes*, that were to be destroyed by the Kings Command, neither did, nor durst make a defensive War against his abused power, untill they first obtained the Kings *Consent*.

But, admit it lawfull, (though neither granted, nor warranted) that subjects may upon such tearmes make a defensive war, does it not quite crosse the nature of a defensive war, to *assail*, *pursue*, and *dispossesse*?

Whe you shot 5 peeces of *Ordnance*, before one was returned at *Edgehill*, was that defensive? When you besieged *Redding*, which you after slighted, was that defensive? When ye affronted *Basing-House*, was that defensive?

The warrantable weapons against an angry King, are, *Exhortation, Dissuasion, wise reproof* (by such are nearest to him) *Petition, Prayer, and Flight*: All other weapons will at last wound them that use them.

The Second *Example*, was left us out of the *New Testament*, by Him *Ex. 2.* that is the true president of holy obedience, Our *blest Saviour*; whose *1 Pet. 2.* Humility, and sufferance, was set before us as a *Copy* for all Generations to practice by.

The *temporall Kingdom* of the Jewes, successively usurpt by those two heathen Princes, *Augustus* and *Tiberius*, two Contemporaries, was his *naturall Birth-right*, descended from his Tipe, and Ancestour King *David*. Had not he as great an *Interest* in that Crowne, as wee have in this Common-wealth? Was not *Hee* as tender eyed towards his owne *naturall* people, as we, to one another?

Was not the Truth as deare to Him (who was the very *Truth*) and the way to it, as direct to Him, (that was the onely *Way*) as to us?

Was not *He* the great *Reformer*.

Had the *Sword* been a necessary stickler in Reformation, how hapned it that he mistook his *weapon* so? Instead of a Trumpet hee lifted up his *Voice*.

Was *Plots, Policies, Propositions, Prophanations, Plunderings, Military Preparations*, his way to Reformation? Were they not his own words, *He that taketh up the sword, shall perish by the sword*? Nor, was it want *Math. 26.* of *strength*, that he reformed not in a Martiall way: Could not hee com- *52.* mand more then twelve legions of *Angels*?

Or had he pleased to use the *Arme of flesh*, could not *Hee*, that raised the *dead*, raise a considerable *Army*? Sure, *S. Iohn* the *Baptist* would have ventured his head upon a fairer *Quarrell*, and *S. Peter* drawn his sword to a bloodier end; No question, but *S. Paul*, the twelve *Apostles*, and *Disciples* would have proved as tough *Colonels*, as your associated *Essex* Priests did *Captaines*; and doubtlesse *S. Peter*, who converted 3000. in one day, would have raised a strong *Army* in *six*.

Our *Blest Saviour* well knew, that *Cesar* came not thither without *divine permission*; In respect whereof, He became obedient to the very *shadow* of a King; and whom he actively resisted not, he passively obeyed.

I, but there was a *necessity* of his obedience, and subjection, to make him *capable* of a shamefull death. *Ob.*

No, his obedience, as well as death, was *voluntary*; which makes you guilty of a *shamefull* argument. *Ans.*

Ob. But, He was a *single person*; We, a *representative body*: what is unexpedient in the one, is lawfull in the other.

Ans. Worse and worse! If our blessed Saviour be not *Peperesentative*, Tell me, whereof art thou a *Member*? woe be to that body *politicke*, which endeavours not to be conformed, according to the Head *Mysticall*.

He preacht *Peace*; Your Martiall Ministers (by what authority they best know) proclaime *Warre*; He, *Obedience*; They, *Sedition*; He, *Truth*; They, *Lyes*; He, *Order*; They, *Confusion*; He, *Blessednesse* to the Peace-makers; They, courage to the *Persecutors*; He, *Blessednesse* to the persecuted; They brand them with *Malignity* that call them blessed.

God was not heard in the *whirlewind*, but in the *still voice*.

But, his thoughts, are not as our thoughts, neither are our wayes like his wayes.

But, whence proceeds all this? even from a *viperous* Generation (which hath long nested in this unhappy *Island*) and those encreased Multitudes of *simple soules*, seduced by their seeming sanctity, who taking advantage of our late too great *abuse* of Ceremonies, are turnd desperate enemies to all *Order*, and *Discipline*, being out of charity with the very *Lords Prayer*, because it comes within the Popish *Liturgie*.

How many of these, have lately challenged the name of *sanctified* Vessels, for conteyning the poyson of unnaturall *Sedition*! How many of these, have usurpt the stile of *well-affected*, for disaffected *Peace*! How many of these, have counterfeited the honour of good *Patriots*, for largely contributing towards the *Ruines* of their Country! How many does this *Army* consist of! How, for their sakes is *Blasphemy* connived at! *Sacrilege* permitted! How, for their encouragement are *Lyes* and brasse-browd *Impudencies* invented, nay publisht (nay published in the very *Pulpits*) and tolerated (if not commanded) even by *them*, who (perchance, were this quarrell ended) would throw the first *stones* at them! How many of our Learned, Religious and Orthodox *Divines* (who by their able *Tongues*, and *Pens*, have defended and maintained the true ancient and Catholique *Faith*, and vindicated the *Reformed* Religion from the aspersions of her potent Adversaries) are now plundered in their *Goods*, sequestred in their *Livings*, imprisoned in their *persons*, (if not forced in their *Consciences*) whilst their wives; and poor children, begging their Bread, are left to the mercy of these *unmercifull* times; even for the encouragement of them, whose *pedanticke* learning durst never shew her ridiculous face before an *casie*

lie *Schoole-man*, whose livelyhoods they unworthily usurpe; not dispensing the *bread of life*, but the *darnell* of giddy-headed *fancie* and *sedition*, abhorring the way to peace, and maligning those that ensue it.

I, but we desire *Peace*, so we may have *Truth* too.

What mean ye by having *Truth*? The preservation of the *Old Truth*, or the Institution of a *New*?

Ob.
Ans.

If ye feare the *alteration* of the *Old* (having your *Soveraignes Oath*, which you dare not beleive) what other *Assurance* can you have?

The *Blood* you shed, is *certaine*; The change you feare, is *uncertaine*: It is no wisdome to apply a *desperate Remedy* to a *suspected disease*.

If the enjoyment of *Peace* depends upon a full *Assurance* of *Truth*, our discords may beare an everlasting date: God hath threatned to remove his *Candlesticke*, and our wickednesse justly feares it; And so long as we feare it, shall we abjure *Peace*, the blessed *meanes* to prevent it? He that seeks to *settle Truth* by the sword, *distracts* it.

Or, is it a *Truth* ye want? If so, Is it of *Doctrine*, or of *Discipline*? If of doctrine, *Altum est de nostra Religione*, Farewell our Religion. Or, is it of *Discipline*? Discipline is but a *Ceremony*. And did the Lord of the *Sabboth* dispence with a *morall Law*, for the preservation of an *Oxes* life, or an *Asses*, and shall we, to alter some few indifferent *Ceremonies* (allowed by the Parliaments of three *pious* and *wise* Princes, and the practice of many holy *Martyres*, who sealed the true Protestant Religion with their blood) cry downe *Peace*, and shed the blood of many thousand *Christians*?

Our *seduced* Protestants, will have no *set Formes* of Prayer, but what proceeds immediatly from their own *Fancies*. This is their Truth.

Our *Semi-Separatists*, will heare our Sermons, (if they like the Teacher) but no *Divine service*. This is their Truth.

Our *Separatists*, will not *communicate* in our Churches, nor joyne in our Congregations. That is their Truth.

Our *Anabaptists* will not baptize, till yeares of discretion, and *re-baptize*. That is their Truth.

Our *Antinomians* will have no *Repentance*. This is their Truth.

Our *Independants*, will have an univerfall *Parity*; This their Truth.

Good God, when shall we have *Peace*, if not, till all these Truths meet!

But, *Christ* sayes, *I come not to bring Peace, but the Sword*; therefore, for the propagation of *Peace*, it is lawfull to use the *Sword*.

Ob.

Ans. So, He is termed a *Stumbling Block*, and does that warrant us to *stumble*? So, He sayes, *All you shall be offended because of me*; and does this patronize our Offences? The Law is good and just; Because, *then we had not knowne sin but by the Law*, is it therefore lawfull for us to *sin*? God forbid.

Cor. 1.
Math. 26.
Rom. 7.7.

Our Saviour brings the *Sword* among us, as *wholesome meat* brings sickness to a *weakely sicke* stomach, or physick to a body abounding with *Humours*; not intentionally, but occasionally.

Thus, by your erroneous and weak mistakes, you make the *Prince of Peace*, the Patron of your unnaturall Warre; and the God of *Truth*, the president of your unexamined errors.

But, Almighty God, the *Champion* of his own Truth, and maintainer of his own *Cause*, hath (to more then common admiration) appeared in this great enterprize.

He that delivered Israels *handfull* from the hand of *Pharaohs Host*, hath shewed himselfe in the (almost incredible) proceedings of this heaven-displeasing Warre; the briefe relation whereof, may move those hearts, that are not seared, or stone, to melt into a thankfull Acknowledgement of his *Power*, and remaine as Monuments of his *Mercy*, that children, (yet unborne) may say hereafter, *God was here: viz.*

The two Houses of Parliament made first a generall seizure of all the *Armes, Ammunition, Castles, Forts, Magazines, and Ships*, (being the whole visible strength of this unhappy Kingdome) to whom (having now settled the *Militia*, both by Sea and Land, in their own hands) tides of Proposition gold came in, upon the *Publicke Faith*; *Monie* (like blood from the Liver, conveyed through all the veines) issued, to make a large supply, and where it stopt awhile, mountaines of massie *Plase*, from the vast *Goblet* to the slender *Thimble*, this *Faith* removed into their safe possession: And when the great *Milch Cow* began to slake; they prest her Nipples, and by hard streyning renewed the streame. As Physitians evacuate the Body, sometimes by *Vomit*, sometimes by *Purge*, sometimes by *Phlebotomie*, sometimes by *sweating*, sometimes by *fluxing*, sometimes *diuretically*, yet purge but the same peccant humour; So did they, first by *Proposition*, then by way of *Contribution*, now by way of *Loane*, then by way of *Subsidie*, (no lesse then 50 at one time) hereby way *Assessment*, there by way of *Twentieth part*, then by way of *Excise*, one while by way of *Sequestration*, then by way of *Plunder*, but still, the issue, *MONY*: And, to work the better upon the Affections of the Multitude, all this for the behoofe of *King, and Parliament*,

Parliament, for the pretended defence of (God knowes what) *Religion*; Insomuch, that Men came in like *Swarmes* to the next Tree, or rather like treacherous *Decoyes*, with their innocent Multitude, into the *Net*, and *Horses* without Number.

Thus were they supplied with all necessaries, which the *Arme of flesh* could provide for the waging of an *inconquerable warre*, whereon, the money already expended, makes no lesse figures then 17. Millions Sterl. besides the Revenues of the *King, Queen, Prince, Duke of Yorke*, and the *whole Estates* of all such that take up Armes against them, besides free *Quarter*, and Souldiers yet unpaid. His Majesty, on the other side, driven away with a few Attendants, not having among them so many *Swords and Pistols*, as these had *Cannons*, wanting both *Money, Horses*, and *Ammunition*, onely what hee received from the piety of some beleeiving Subjects, (whose cares were Pamphlet-prooffe against all defamations, and scandals cast upon sacred Majesty) finding slender Provision in his *own Dominions*; and that stopt or seized, which came from *forreigne parts*; No *Shipping*, but what he purchast, with the precious and extream hazard of his *few* (but valiant) Subjects; No Armes, but what he gained by the couragious venture of his own neglected *life*, the subject of our continuall Prayers. Yet hath God covered his head in the day of *bastaille*, and blest him with such successe, that Hee is (by the Divine Providence) become a great *Master of the Field*, and almost able to maintain fight with his own *Ships at Sea*.

The God of Heaven bleffe him, and prosper him, and make his dayes as the dayes of Heaven, that being here the Faiths defender, he may still bee defended by the Object of that Faith.

Nor is the providentiall hand of God more visible in *prospering* him then in *punishing* his Enemies, whose ruines may remain, as *Sea-marks to us*, and *Pyramids of Gods Power*, whereof a touch.

Sir *Iohn Hotham*, then Governour of *Hull*, who first defied and dared his Sovereaigne to his face, what is become of him? How stands he a *Marke betwixt two dangers*, having nothing left him, but *guilt enough* to make him capable of a *desperate Fortune*?

Master Hambden, that first waged *Law*, and then *Warre* against his own naturall Prince, hath not he (since these unhappy troubles began) been first punished with the losse of *children*, nay visited to the *third Generation*, to the weakning, (if not ruining) of his *Family*, and then with the losse of his own *life*, in the *same place* where hee first took up Armes against his gracious Sovereaign? was it not remarkeable that the

Lord Brooke, who often excepted against that clause in the Lyturgie; (*From sudden death good Lord deliver us*) was slaine so suddenly? who was so severe an enemy against Peace should perish in the same Warre, he so encouraged? Who so bitterly inveyed against *Episcopall* Government, should be shot dead out of a *Cathedral* Church? who labouring to put out the *left eye* of establishd Government, his *left eye*, and *life* were both put out together?

How is Duke *Hamilton* (scarce warme in his new Honour) taken in his own snare, having entangled his Lord and Master in so many inconveniences?

How is *Holland*, whose livelyhood was created by his Soveraignes favour, branded with a double treachery, and like a *Shuttlecocke* fallen at the first return, and scarce able to raise himselfe by a sorry Declaration?

Is not *Bristol Fines* (who at his *Councell of Warre* condemned and executed innocent blood) himselfe condemned; (pleading innocence) at a *Councell of Warre* from the mouth of his owne *Generall*, though finding (perchance) more *Mercy* then he either deserved, or shewed? But that blood that cryed to him for *Mercy*, will cry to Heaven for vengeance.

And, are not many more ripe for the same *Indgment*, whose notorious Crimes have branded them for their respective punishments?

How many of those blood-preaching Ministers, have died expectorating Blood? whilst others, at this time, labouring under the same disease, can find no Art to promise a Recovery. All whom I leave to possible Repentance and passe over.

Cromwell, that profest defacer of Churches, (witnesse *Peterborough* and *Lincolne*, &c.) and Rifeler of the *Monuments* of the dead, whose prophane Troopers (if Fame has not forgot to speake a Truth) waterd their horses at the *Font*, and fed them at the *Holy Table*, that *Cromwell*.

Sandes, whose sacrilegious Troopers committed such barbarous insolencies, with his (at least) connivance, in the Church of *Canterbury*, and used such inhumane tortures on the tender breasts of women, to force confession of their hidden goods, the golden subjects of their Robbery;

What can the first expect, and what reward the other hath found, I neither prophesie nor judge. If these, and such as they, doe fight for the Reformed Religion, God deliver every good man both from them, and is, Cursed be their wrath, for it is fierce, and their Anger, for it is cruell.

These,

These, (and of such many) are they, that whilst they *pretend* a Reformation, need, first, to be reformed.

Nor do I, in taxing this Army of such impious *Barbarismes*, excuse or rather not condemn the other; whereof, no question, too great a number are as equally profane; whilst all together make up one *body* of wickednesse, to bring a ruine on this miserable Kingdome; for whose impieties His Majesty hath so often *suffered*.

I, but His Majesties Army, (besides those looser sorts of people) consists of *numerous Papists*, the utter enemies of true Religion.

Ob.

To whom the King hath sworne his *protection*, from those hee may require *assistance*.

Ans.

But, unto all his people, as well *Papists* as Protestants, hee hath sworne his *protection*, therefore from all his subjects, as well *Papists* as Protestants, he may require *assistance*.

Neither does he call in *Papists*, as *Papists*, to *maintaine* Religion (as himselfe hath alwayes manifested) but as subjects to *subdue*, or at least qualifie, Sedition.

The ayde of the subject, is either in his *person* or in his *purse*; both are requireable to the *service* of a Sovereigne.

Put case, His Majesty should use the assistance of *none* but Protestants: tell me, would ye not be apt to cavill, that he is *favourable* to the *Papists*; neither willing to endanger their *persons*, nor endamage their *purse*s; or, at least, that they are reserved for a last blow?

Or, in case, *Papists* should largely *underwrite* to your Propositions, send in *Horses*, *Armes*, or other *Provisions*, would you not accept it; and, for its sake, their *persons* too?

Are you so strict in your Preparations, as to *catechize* every souldier? Or, to examine, first, every *Officers* Religion? Or, having the proffer of a good *Popish*, or *debaucht* Commander, tell me, should he be denied his *Commission*?

Remember Sir *Arthur Ashton*, whom H's Majesty entertaines by your *Example*.

These things indifferently considered, it will manifestly appeare, that the honest minded vulgar are meerly seduced, under the colour of piety, to be so impious, as by *poysoning* every action of their lawfull Prince, to foster their *implicite* Rebellion,

But, in case, your side should prosper, and prevaile, what then? would then our *Miseries* be at an end? Reason tells us, No; God keeps us from the *experience*: Think you, that *Governments* (whether new, or reformed)

reformed) which is set up by the *sword*, must not be maintained by the *sword*? And how can *Peace* and *Plenty* bee consistent with perpetuall *Garrisons*, which must bee maintained with a perpetuall *charge*? besides the continuall excursions, and connived-at injuries, committed by *Souldiers*, judge you.

Or, put the case, this necessary *Consequence* could be avoided, think you the ambition of some *new* States-men, accustomed to such Arbitrary, and *necessitated* power, on the one side, and the remaining loyalty of His Majesties *dis-inherited* Subjects, watching all opportunities to right their injured Sovereigne, and themselves, on the other side, would not raise perpetuall *tempests* in this Kingdome?

Or, if such an (almost) unpreventable *evil* should not ensue, think you, such swarmes of *Sectaries* sweat for nothing? Are their purses so apt to bleed to no end? Will not their costs, and paines expect, at least, a *congratulatory* connivance in the *freedom* of their consciences? Or, will their swords, now in the strong possession of so great a multitude, know the way into their quiet *scabbards*, without the expected *liberty* of their Religions? And, can that *liberty* produce any thing but an established *disorder*? And, is not Disorder the mother of *Anarchie*? and that, of *Ruine*?

Open then your eyes, closed with crasse, and wilfull blindness, and consider, and prevent that, which your continued *disobedience* will unavoidably repent, too late.

But, the truth is, They are all *Papists*, by your *Brand*, that comply not, in this action with you: Admit it were so; Are not *Papists* as tolerable for His Majesty, as *Anabaptists*, *Brownists*, *Separatists*, *Atheists*, *Antinomians*, *Turkes*; and, indeed, all *Religions*, and *Factions*, nay *Papists* too, for His Subjects? These, of His Majesties side, come freely, out of their *Allegiance*, as Subjects: Yours, are preached in, comming out of *obstinacie*, as Rebels: They, at their own charges, proportionable to their Abilities; These, like *Judas*, selling their Sovereignes *Blood* for ill paid wages: Yet, both sides pretend a *Quarrell* for the true Protestant Religion.

Good God! What a *monstrous* Religion is this, that seeks protection from the *implacable* opposition of her two Champions!

His Majesty *protests* to maintain it: The two Houses *protest* to maintain it: O, for an *Oedipus* to read this *Riddle*!

His Majesty addes one *Clause* more, wherein if the other *Party* would agree, the work would be at an *end*, which is,

According

According to the establish'd Constitutions, by Oath taken by him, at his Coronation; And there, the two Houses leave him, contending for a, yet, undetermined alteration.

And, for my part, I dare not conceive such evill of the *Lords Annointed*, and my Gracious Sovereigne, as to feare him perjured.

Hath not His Majesty, in the presence of that God, by whom hee reigaes, imprecated the Curse of Heaven on him and his Royall Posterity, (*Sub Sigillo Sacramenti* too) if He, to his utmost, maintaine not the True Protestant Religion, exercised in that blessed *Queenes* dayes, and propagated by the blood of so many glorious Martyrs (at which time God blest this Island in so high a measure) if hee preserve not the just Priviledges of Parliament, and the Liberty of the Subject?

Nay, more, did not His Majesty so promise the severe execution of the Statute against all *Recusants*, that if he failed, he desired not the ayde of his good Subjects?

What inferiour person would not think his Reputation wronged, not to take up confidence upon such terrible termes? What notorious evill hath his Majesty perpetrated to quench the sparkles of a common Charity?

Consider, O, Consider; Hee acts his part before the *King of Kings*, whose eye is more especially upon Him; He acts his part before his fellow Princes, to whom he hath declared this his *Imprecation*. Hee acts his part before his Subjects, whose stricter hand weighs his pious words with too unequal Ballances.

Were he the acknowledger of no God, yet the Princes of the earth, (if guilty of such a *Perjury*) would abhorre him. Or, were all the Princes of the earth, blind, deafe, or partiall, would not he think his Crown a burthen to be worne upon his perjured brow before his owne abused people? Or, (having renounced his Subjects ayde, upon his faile) could he expect that loyalty, which now he wants upon a meek suspicion?

But, He is a Prince, whom God hath crowned with graces above his fellows; A Prince, whom, for his Piety, few Ages could parallell.

What Vices of the times have branded his Repuse? His Youth, high diet, strength of body, and Sovereign Power might have inclined, and warpt him to luxurious vanity, as well as other Monarks, whose effeminaries have enerv'd the strength of their declining Kingdomes; How many would have held it a Preterment to be Attorney to his Royall Lust, or Secretary to His Bosom Sinne? Yet, he remains, a president of unblemisht Chastity.

He might have pleased and pampered up his wanton *Palate* with the choise of curious *Wines*, to lighten *Cares*, which wait upon the regall *Diademe*; Yet, he continues the patterne of a chaste *Sobriety*: He might have magnified his *Mercy*, and sold his *Justice*, to reward a *Service*, in pardoning offences, (committed by those of *neare* relation) yet, He abides the example of *inexorable* Justice.

These and many other eminent *Graces*, and illustrious *Virtues* can claime no Birth from *Flesh* and *Blood*; especially, in those, whose pupillages are strangers to *Correction*; Nor, is it safe Divinity, to acknowledge such high *Gifts*, from any hand, but *Heaven*.

Which, being so, my *Conscience*, and *Religion* tells me, that Almighty *God*, (who is all perfection) will not leave a work so forward, so imperfect; but, will, from day to day, still adde and adde to his transcendent *virtues*, till he appeare the *Glory* of the *World*; and, after many yeares, be crowned in the *World* of *Glory*.

Martial. lib. 8. Ep. 66.

Reverent prima salus, & una Caesar.

 Post-

Post-script to the Reader.

NOW thou hast heard the Harmony of Scriptures, without Corruption, and the Language of Reason, without Sophistry.

Thou hast not only heard Divine Precepts, but those Precepts backt wth holy Examples, Neither those out of the Old Testament alone, but likewise out of the New. Being now, no Matter left for thy Exceptions, prevaricate no longer with thy own soule: And, in the feare of God, I now adjure thee, once againe, as thou wilt answer before the Tribunull at the dreadfull and terrible day, that thou faithfully examine, and ponder the plaine Texts which thou hast read, and yeelding due obedience to them, stop thine eares against all sinister expositions, and remember, that historicall Scripture will admit no allegoricall interpretations. If any thing, in this Treatise, shall deserve thy Answer, doe it punctually, briefly, plainly and with meeknesse; If, by direct Scripture, thou canst (without wresting, refute my Error, thou shalt reforme, and save thy Brother; If not, recant thine, and hold it no dishonour, to take that shame to thy selfe, which brings Glory to thy God.

I. S. PET. 3. 15.

Be alwayes ready to give an answer to every one that asketh you a reason, with meeknesse and feare.

F I N I S.

THE NEW DISTEMPER.

WRITTEN

By the AUTHOR of the
Loyall Convert.

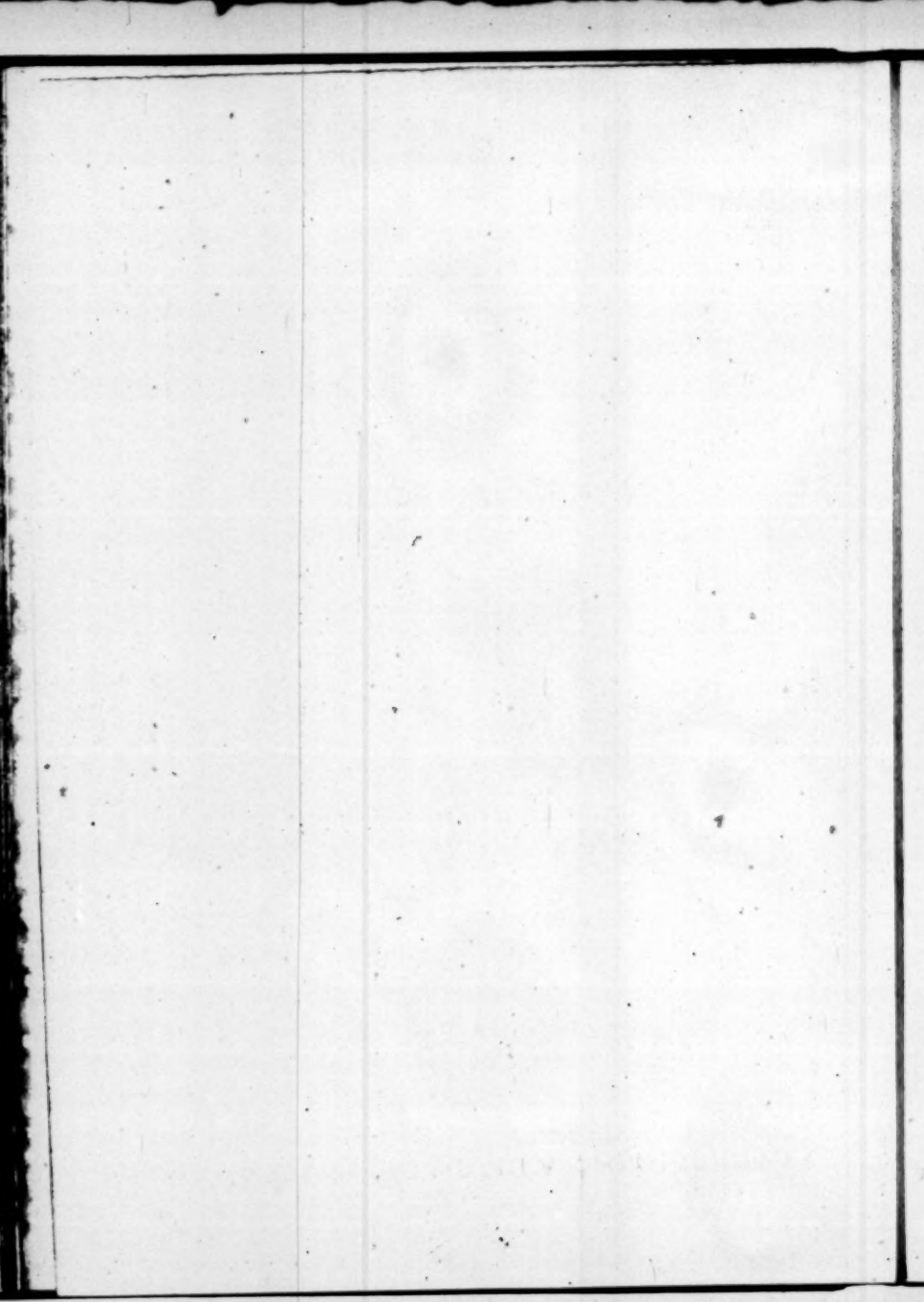
Hilar. de Trin. Lib. 4.

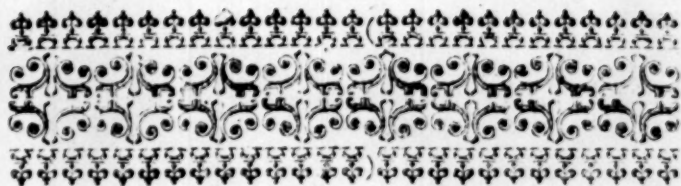
*Hoc habet proprium Ecclesia; dum persecutionē patitur, floret;
dum opprimitur, proficit; dum leditur, vincit; dum arguitur,
intelligit; tunc stat quum superari videtur.*



O X F O R D,

Printed by LEONARD LICHFIELD,
Printer to the Vniversity. 1645.





THE NEW DISTEMPER.



As it is in a Principality, or in a Republique, The further it swerves from the first *Constitution*, and Fundamentall *Principles*, the faster it declines, and hastens towards *Ruine*; So is it in the Church; The more she deviates, and slips from her first *Foundations*, the more she growes into Distempers, and the nearer she comes to *Desolation*.

It hath been the wildome of all Princes, and Free States, of former times, to carry a watchfull eye upon the growing *Inconvenients* of their Kingdomes and Republicques; That, as evill manners daily breed *diseases*, so the continuall making, and execution of good lawes should daily be prescribed as *Remedies*; lest, by too long neglect and sufferance, the Body of the Commonwealth should grow so *foule* with superannuated evils, and the humors waxe so *prevalent*, that the desperatenesse of the disease might enforce them to as *desperate* a Remedy.

It is no lesse prudence and providence in those that are appointed by the *Supreme power* (as under him) chiefe Governours and *Overseers* of the Church, to be very circumspect; and, not onely faithfully to exercise their *Ministeriall* Function, by due and careful *preaching* of the Gospel; but likewise, diligently to discharge their

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their office in *governing*, that is, in making wholsome *Ordinances*, and duly *executing* them; That the Inconveniences that grow daily in the Church, may be daily *rectified*, lest by too long *forbearance* they gather head, and so become either *incurable*; or else, capable of Remedy, with too great a *losse*.

The naturall Affection I so dearly owe to this my native *Country*, (to which my soule alwayes hath, doth, and will for ever, wish as much *happinesse* as heaven can please to give) permits me not to think our Church in so forlorn and desperate a *Case*, but that it may be *capable* of a wholsome Cure; Yet Sense and Reason (flying with the naturall *wings* of Love and Duty) bids me feare, that those unnaturall Humors, *Pride*, *Negligence*, *Superstition*, *Schisme*, and (that Harbinger of Destruction) *Secularity* have so long been gathering, and now *settled* in her, that she cannot, without long time, and much difficulty, (or else expect all providence and divine mercy) be restored; For the hastning whereof, accused be that unworthy *Member* that shall not apply the utmost of his endeavour, and diligence; and, not returne the best of those *Abilities*, he suckt from her in *health*, to her advantage, in this her great and deplorable *extremity* of Distemper.

The wearyed Physitian, (after his many fruitlesse experiments upon a *consuming* Body) advises his drooping Patient to the *place* of his birth, to draw that Ayre, he was first bred in: The likeliest way to recover our *languishing* Church, is to reduce her to her first *Constitutions*, that she may draw the *breath* of her first Principles; from whence having made so long a *journey*, her returne must take the *longer* time.

The Physitian requires, not his crazie Patient to take his Progress thither in a rumbling *Coach*, or a rude *Waggon*, (they are too full of motion for a restless body) nor to ride *Poste*, (the swiftnesse of the passage makes too sudden an alteration of the Climate) but in an easie-going *Litter*, the slownesse of whose pace might give him a *gradual* change of Ayre.

The safest way to *reduce* our languishing Church to her first Constitution, is to avoid all unnaturall *Commotions*, and *violence* in her passage; and carefully to decline all *sudden alterations* which

which cannot be without imminent danger, and to use the peaceablest meanes that may be, that nothing in her journey may interrupt her, and prove too prejudiciall to her journeyes end.

The disease of our distempered Church, (God be praised) hath not as yet taken her principall parts; Her doctrine of Faith is sound; The Distemper onely lyes in her Discipline and Government; which hath, these many yeeres, been breeding, and now, broken forth, to the great dishonour of (her Mysticall Head) Christ Jesus; to the unhappy interruption of her owne Peace, (the Legacie of our blessed Saviour;) to the great disquiet of our gracious Sovereigne, (her Faiths Defender) to the sharp affliction of his loyall Subj^{ets}, (her faithfull servants) and to the utter ruine and destruction of this Kingdom, (the peacefull Palace of her Glory.)

I. As for her Discipline; In the happy dayes of Edward the sixth, when all the Romish Rubbish and Traumpery was scavenged out of this (the new Reformed) Church, and the wholsome doctrine of undubitable Truth was joyfully received into her gates, (being for many yeeres clos'd with Ignorance and Error) the piety and providence of her newly chosen Governours, (whose spirituall Abilities, and valour, were, after, characterd in their owne blood) thought good, in the first place, to make Gods Worship the subject of their holy Consideration; To which end, they met, and (finding in the Scriptures no expresse forme of Evangelicall Discipline in each particular, and therefore concluding, it was left as a thing indifferent. to be instituted according to the Constitutions of every Kingdome where Religion should be establish'd) they advis'd, what Discipline might best conduce to the glory of God and the benefit of his people; They, first, debated, and put to the question, Whether the old Lyrurgie should be corrected and purged, or whether a New should be contrived.

Cranmer, then Archbishop of Canterbury, a pious, moderate, and learned Father of the Church, (and not long after a glorious Martyr) finding, that the old Lyrurgie had some things in it derived from the Primitive Church, though in many things corrupted) conceived it most fitting for the peace of the Church, not to

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favour so much of the spirit of *contradiction*, as utterly to abolish it, because the *Papists* used it; but, rather, enclined to have the old Garden weeded, the Errors expunged; thereby, to gaine some of the *moderater* sort of that Religion to a *Conformity*: But *Ridly* Bishop of London, a man though very pious, yet of a *quicker* spirit, and more violent, (and not many yeares after suffering *Martyrdom* too) enclined to a *contrary* Opinion, rather wishing a totall *abolition* of the old Liturgie, and a new to be set up, lest the tender *Consciences* of some should be offended.

The businesse being thus controverted, it was at length voted for the purging of the *old*; to which service were appointed

	Cranmer Archbishop of Canterbury.		Martyr.
	Goodrick	Bishop of	Ely.
	Skip		Hereford.
	Thirlby		Westminster.
	Day		Chichester.
Doctor	Holbeck		Lincoln.
	Ridley		Rockester. Martyr. after B. of London.
	Cox King EDWARDS Almoner.		
	Taylor	Deane of	Lincoln. Martyr.
	Heynes		Exceter.
	Redman		Westminster.

Master Robinson Archdeacon of *Leycester*.

Mense Maio 1549. Anno Regni Edwardi sexti tertio.

Whereof

Whereof three were famous *Martyrs*; and the rest, men of unquestionable *sanctity*, *soundnesse*, and *learning*; which, being done, was authorized by *Act of Parliament* in that blessed Kings reigne *Edw. 6.* and with a full *Consent* received into the Church of England, confirmed by divers Acts of *Parl.* in the dayes of *Qn. Eliz.* King *James*, and King *Charles*, our now gracious Sovereigne, whom *Almighty God* long preserve.

But this establisht Discipline, had no looner being, but *enemies*, (of which sort the devill hath alwayes instruments to nip the *Plants* of Religion in the Bud) whose number, daily since, encreasing, grew hotter and hotter in *opposition*, and stronger and stronger in *faction*, being too long, for peace sake, conniv'd at; and, at last, too *unseasonably*, and *violently* oppoted, in so much that the *disease*, in these our late dayes, grew too powerfull for the *Remedy*; so that the Distemper of our Church, in that respect, is growne so high, that I feare *Plebotomy* will rather produce a further *languishment* (being already come to *Madnesse*) then a *Cure*.

Nay, so far have the *Enemies* of this establisht Government and Discipline, given way to their exorbitant and refractory *Opinion*, that they will neither allow the *Matter*, nor the *Forme*, nor the Authority and testimony of the *Composers*.

1. Not the *Matter*; (though they cannot but acknowledge it, in the generall, to be very good, yet) because it was unsanctified by *superstitious* lips.

2. Not the *Forme*; because set, and composed by *Humane* Invention.

3. Not the *Composers*; because *Bishops*, and so (though *Martyrs* for the Cause of God and his true Religion) Members of *Antichrist*.

1. As for their *Exceptions* against the *Matter*; how ridiculous they are, let *Reason* judge: Have not superstitious tongues, and eyes, viewed and read the *Scriptures* in their very Originall and purity? Shall therefore the *Scriptures* be disallowed? Have not superstitious persons profaned our Churches with their *Popish Doctrines*, *Sacraments* and *Ceremonies*? and shall our Churches therefore be cryed downe, or shut against the *Ordinances* of God?

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God? because those Poets were *Heathenish*, was *S. Paul* afraid to use their sayings? Was the Spirit of God too blame, to *condemn* them? Good things, abused, work evill effects upon the *abusers*; but lose not their goodnesse by the *Abuse*,

2. As for their *Exceptions* against the *Forme*, being set, and not conceived, the Authority of the Scriptures I hope will answer.

God the *Father* warrants it: God the *Son* prescribes it: God the *holy Ghost* allowes it.

1. God the *Father* warrants it, in the Old Testament, at the time of the *Law*, by his command to *Moses*, *Numb. 6. 21.* where he gives him a *set forme* and words to blesse the people, *The Lord blesse thee and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee.*

2. God the *Sonne* prescribes it in the New Testament, in the time of the *Gospel*: When *S. Iohn* the Baptist had taught his Disciples to pray, the Disciples of *Iesus Christ* (whose house was called the house of Prayer) humbly requested the same boone from him, who prescribed them that *Forme* which he had formerly used in the end of his Sermon, *Mat. 6. 9.* which he intended not as a *Model*, (as some would have it) but a very *Prayer* it selfe, to be used in those very words, as they were delivered *Luke 11. 2.* not, *After this manner*, but, *when ye pray, say.*

That he will'd the same words to be used, is evident; For his Disciples would be taught, as *Iohn* taught his: And how were they taught? *S. Iohn* taught them the words onely; he could not give them the Spirit to make an *extemporary descant* upon them. So that being a direct *Set Forme*, it warranted *Set Formes*, which were used from the beginning of the *Primitive Church*; from whence, this part of our *Discipline* had her originall.

3. God the holy Spirit allowes it: Who dare question, that the holy Spirit inspired *S. Paul* in all his Epistles, written to the Churches? In all which Epistles he concludes with this one Prayer, *The grace of our Lord Iesus Christ, &c.*

3. As for their *exceptions* against the Composers of this *Lyturgie*, who were no lesse then holy Martyrs, (and by *Fire-light* saw more *Revelations* then these Objectors did by day-light)

men

men of approved learning and true piety : though some have impudence and *spirituall pride* enough, to think their owne abilities and *inspirations* to flye a higher pitch ; and Ignorance enough, to acknowledge greater *knowledge* in themselves, yet the most humble, able, and truly sanctified minds, have alwaies had *Martyrdome* in so high reverence, that they conclude, that God that made their blood the *seed* of the Church, and gave them the courage and honour to *dye* in the maintenance of the Truth, would not permit that seed to bring forth such *darnel* of superstition ; or them, to die guilty of those *Errors*, they so resolutely cryed down with their *dying blood*.

2. As for her government by *Episcopacie* (the extirpation wherof being a great addition to her *Distemper*) It hath as much or more *Ius Divinum* to plead, then that, which endeavours to demolish & succeed it, *Presbyterie*; Both are *but mentioned* in the Scripture, at large ; but no *particular* Rules for the executing the office of *either* ; which, being left wholly as *arbitrary*, it rests in the power of the *Supreme Magistrate* (whom God hath constituted his *Viceroy*) to chooke, and establish, which may best be found consistent with the Constitutions of the Kingdome, and stand to most advantage with the *civil* Government.

But admit the Civil Government will stand with *either* ? When the Balances stand *evenly poised*, the least Grain turns it. In things indifferent, the smallest *circumstance* casts it.

This Island of Britaine (if we look back above 1400 yeares, being a long *Prescription*) when she first received the Faith, was then governed by King *Lucius*, whom God made a great *Instrument* for reducing of this Kingdome from *Paganisme* ; who, sending to Rome, and accommodated from thence with two *Christian* and learned Divines, by their labours, and Gods assistance upon them, planted the *Gospel* : At the beginning of which plantation *Arch-Flamins* and *Flamins* were put downe, and in their roome *Archbishops* and *Bishops* were introduced ; which Government *successively* continued, and flourisht through the reigns of many wise Princes, confirmed by many Acts of Parliament, since the *Reformation* ; exercised and approved by holy Martyrs ; and allowed of, as most fitting, until the yeare of our Lord 1641.

At which time, multitudes of the *lower sort* of people, throughout this Kingdome, petitioned, and tumultuously troubled the *Parliament*, so that some of the Members, perchance according to their *inclination*, and others, for quietnesse sake, consented to the *abolition* and *extirpation* of *Episcopacy*, the unadviz'd *Contents* of their clamorous Petitions.

Now if these Governments Hierarchicall and Presbyteriall be *indifferent*; these Circumstances, (First, of the *time*, when Episcopall Government began; Secondly, of the *unintermisse* continuance, for so many Ages; Thirdly, the *credit* of the *persons* confirming and approving it) me thinks, should cast such a kind of *necessity* upon it, that the other (being an *untry'd* Government, and having no *consent* or *approbation* from the Supreme Magistrate; and, being onely cryed in by the *Ignorant* multitude, affected to novelties and change) should have no *wise* friend to plead for it.

Ob. We read in the Scriptures of *Elders* (which are members of a *Presbyterie*) as it is written, *Titus* 1. 5. *For this cause I left thee in Crete that thou shouldst set in order things that are wanting, and ordaine Elders in every City, as I had appointed thee.* *Allo,* 2 *Pet.* 5. 1. *The Elders which are among you. I exhort, who am also an Elder.* By which it appears, that *Titus* had instructions to set up a *Presbyterie*.

Ans. You take the Scriptures by snatches: Had you read in *Titus* the next verse following but one, you would have had Saint *Pauls* meaning with his words, *viz. ver. 7. For a Bishop must be blamelesse, as the steward of God, not selfe-willed, &c.* So that, it plainly appeares, that *Elders* mentioned in the 5. verse, are expounded *Bishops* in the 7. Or, had you compared Saint *Peters* first verse (before mentioned) with his *fift* in the same Chapter, you would have found *Elders* no *positive*, but a *relative* word; no *Office*, but a degree of *Age*. *Ver. 5. Likewise the younger submitting themselves to the elder*; the Apostle here shewing, what the behaviour of the *Elder* Ministers should be towards God, and of the *younger* towards them. So that if either of them had set up a *Presbyterie*, it was suddenly pulled downe againe; and *Episcopacie* (which you so much dislike) placed in the roome.

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Ob.

We are so far from *disliking* Bishops, that where there is one, we desire there were twenty; nay that every Church in *England* and *Ireland* had a severall Bishop; *Diocesan* Bishops we dislike, *Parochiall* we allow.

How suddenly (to crosse a settled and warranted establishment) your *windmill* fancies can make an alteration. *Titus*, c. 1. 5. had a comānd from *S. Paul* to ordain Elders in every *City*, (which he interprets *Bishops*) not in every *Church*, or *Parish*; which *Ordinance*, the Church of England hath punctually observed from the *Primitive* times to this day. But you have refractory and gaine-saying spirits, spirits of contradiction, that understand not the Scriptures, but by your owne Interpretations; alwayes stirring, but never settled; hating *order*, despising *Government*, and resisting all *Authority*.

Ans.

But this *Episcopall* Government had her *originall* from Rome; and being poysoned in the *Root*, it cannot be wholesome in the *Branch*.

Ob.

Ignorance is the mother of all Error. Your *Chronologie* failes you: If you carefully search *Antiquities*, you will find your *Objection* against it, a good *Argument* for it. I confesse *Episcopacie* had her *originall* partly from Rome; but, in those dayes, when we conformed according to the *Church* of Rome, the Church of Rome conformed according to the *Word* of God. Rome was, then, part of the *Primitive* Church, not being above 187. yeares after Christ: The *Bishops* of Rome were then so far from being *Antichrists*, that most of them were *Martyrs*, and dyed for Christ.

Ans.

But our Bishops have too great *Revenues*; whereby, they are occasioned to *Riot*, *pomp*, and *glory*.

Ob.

Those Princely *Benefactors* (whose bountifull *Piesies* thought nothing too much for Gods *Ambassadors*, and therefore enlarged their *Revenues* so much) well knew their *places* and callings requir'd it; whose gates were to be open to all commers; and bread to be given to all that wanted. Their Places owe *reliefe* to the fatherlesse; *comfort* to the widow; *supplies* to the needy; and *succour* to all that are afflicted; and *hospitality* to all strangers. No, their great *Revenues* are greater *Eye-fores* then *Inconveniences*, if not abus'd.

Ans.

Ob.

But these great Revenues might have been *decimated*, and the *Tenth part* might have sufficiently maintained a *preaching Ministry*, and the *nine other parts* might have been added to the Kings Revenues, which would have made him the *richest and most glorious King in Christendome*, and taken away the necessity of *Subsidies* from the Subject.

Ans.

This is *robbing Peter to pay Paul*; begging the *Keyes* to enrich the *Sword*, and the next way to bring a *curse* upon the King, and all his people in generall, by a generall guilt of *Sacriledge*. The *Shewbread* must not be eaten but upon more necessity then (God be thanked) His Majesty was at that time put to. The *holy Oyle* must not be put unto a *Civil use*; But His Majesties pious and resolute *refusall* thereof hath in one word, fully and fairly answered this Objection.

Ob.

But Bishops have too *absolute* a power, which gives them occasion and opportunity, to be *tyrannicall*, and to exercise an *arbitrary Jurisdiction* over their Brethren.

Ans.

From the *beginning*, I confesse, it was not so; neither stands it with *wisdom* or *policy* to suffer it to be so: For the Government of the Church must have *proportion* with the Government of the State: Government of *severall* natures in one Nation, breeds *confusion*; and that, *ruine*: We therefore being a *mixt* Monarchy, necessarily require a *mixture* likewise in the Hierarchy; which excedes all *arbitrary* power.

It is true, *absolute* Monarchy, and an *unlimited* Hierarchy are apt to fall into the distemper of *Tyrannie*; and Democracie and a *parity* in Government is as apt to run into the disease of *Tumult*; but of the two evils, *Tyrannie* is the *least*, by how much it is the easier to be *cured*. A monster with *one head* is sooner overcome then a *Hydra* with many. If our Hierarchy hath slipped into this *irregularity*, it is great wisdom and reason for a Parliament to *rectifie* it.

Ob.

But the King having the *sole* election of Bishops, and so much favouring them, will hardly consent to the abridgement of their power and *greatnesse*; so that, being his *Creatures*, their power will be upheld by him, to the end that upon any *dissidence* betwixt him and his people, they may be the more able to uphold him, and

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and ready to make a strong party for him ; so that the more their power is weakened, the less his party will be prevalent, whereby, his *Prerogative* may want Advocates, and the *Liberty* of the Subject no enemies.

His Majesty, by his yeelding to the *Bill* of taking away their *Votes* in Parliament, hath given a sufficient Earnest of a further *Moderation* of their power ; and no question, was, and will be ready to hearken to this or such like humble and reasonable *Petitions* (for the extirpating this jealousy) viz. That when any Bishop *dies*, or is translated, he would give liberty to the whole *Clergie* and *Freeholders* of those *Diocesses* to choose, nominate & present *four* learned and religious *Divines*, most *unblameable* in life and doctrine, able for *government*, and diligent in *preaching* : Of which *four*, His Majesty to prick *one*, which maybe consecrated *Bishop* of the *Dioces* ; By which meanes, both His Majesty and His People, having an *interest* in him, he will be equally engaged ; who, in cases of *disfrence*, may become rather a *Mediator* then *Partaker* : and, receiving just power from the King, may execute it as uprightly amongst his people.

But they are *Lords*, and lord it over Gods *Inheritance* : Whereas, 1 *Pet.* 5. 3. forbids it, *Be not Lords over Gods inheritance* : and Christ, *Luk.* 22. 25. sayes, *The Kings of the earth exercise Lordship, but it shall not be so with you.*

Our Bishops were Lords, as they were *Peeres* of the Land, and as *Peeres*, they had *Votes* in Parliament ; which, being taken away, they are no more, now, then what the dignity of their Calling and their owne Merits make them. As for that place in *S. Peter*, thus it is meant ; *Ye shall not be Lords over Gods inheritance*, that is, Tyrants ; *Lords* and *Rulers* being at that time none but *Heathens* and *Persecutors*, whose tyrannie made the very name of *Lord*, terrible, and odious : So that, in that place, by *Lordship* is certainly meant *Tyrannie*. Neither can this imply a *Parity* in our Church ; for without a *Superiority*, and *Inferiority*, there can be no *Government* : A *Parity* cannot be considered in order of *Government* ; but onely, in the *work* of the Ministry. In this, all are fellow labourers ; In the other, some command, and some obey : *S. Paul* and *Timothy* had an especiall command and charge over

Ans.

Ob.

Ans.

other Ministers. As for that place in *S. Luke*, which you alledge, The Disciples striving *who should be the greatest among them*, our blessed Saviours answer was to this effect, *Let Kings exercise power and authority over their vassals*, (as indeed their tyrannie made them little better) but it shall be otherwise with you: You are all *fellow-servants* to me, that am your chiefe Lord and Bishop of your soules; whilst I am here, all superiority lyes extinct: Christ was then the onely Governour, and the Root of Government was in him: But at his departure, he gave some to be Apostles, some to be Pastors, &c, and yet all those degrees were equal in respect of the work: He himselfe said, *Ye call me Lord, and so I am*, and yet, *Luk. 22. 27. I am among you as he that serveth*: whereby it manifestly appears, he intended a parity of the workers in respect of the worke, not a parity in the government in respect of the workers.

Ob. Bishops (whose office is to promote Religion, and to advance the Gospel, (as is pretended) and to encourage Preaching as the ordinary meanes conducing thereunto) are so far from so doing, that instead thereof, they silence godly Ministers, and put downe weekly Lectures, which were set up at the proper charges and the piety of the people; and to the great establishment of true Religion.

Ans. Here lyes a *Mysterie*; being the most crafty advantage the devil ever took of popular piety.

Admit the piety of the honest hearted People was the first motive to these weekly Lectures, how was that piety abused, by those weekly Lecturers? They were chosen by the people; their maintenance (consisting most of Gratuities) came from the people, which ebbed or flowed according as their *Lunatick* doctrines wrought upon the people. Those Lecturers (whose whole subsistence thus proceeded from the people) must for their owne better livelyhoods please the people: And what more pleasing to the people then the preaching of Liberty? and how should Liberty be enlarged, if not peeced with Prerogative? Then down goes Authority, and up goes Priviledge; Downe goes the Booke, and up goes the Spirit; Downe goes Learning, and up goes Revelation; who gaining credit in the weak opinions of the vulgar, grew

grew the *Seminaries* of all Ignorance, and the *nursing fathers* of all Rebellion. These are those *godly* Lecturers that Bishops put downe, who never lost themselves so much, as in not setting up *better* and more *orthodox* in their roomes, which had taken away the ground of this Objection.

Our Bishops being *proud, idle, covetous, and Popishly affected*, are therefore fit to be extirpated.

Ob.

Admit some be so; must, therefore, such, among them, as are *humble, diligent, charitable*, and enemies to *Popery*, perish? Shall they that are *bad*, have more power to pull downe a settled Government, then they that be *good*, to keep it up? Did *Moses*, the man of God, extirpate the Government of *Priesthood* because *Aaron* had a hand in the peoples *Idolatry*? Or, will you undertake that the Elders in a *Presbyteriall* Government shall be all faultlesse? Let the *guilty* receive their respective punishments, and let others take their office: But the *innocent* to suffer with the *guilty*, is a point of high *injustice*.

Ans.

But admit this Government by Bishops, had nothing to plead for it, neither *prescription*, nor *continuance* without Intermission, nor the *Authority* of Parliaments in all Ages, yet considering it is, now, a Government, in *Being*, it seemes not consonant to Reason, or policy to *extirpate* it, or take it away, before an *other* Government be pitcht upon. To pull downe one maine *Pillar*, before another be made to supply the place, and to *support* the room, is the next way to pull the *Roofe* upon our heads: Hath not *Episcopacie* been long *voted* downe? And is not the Assembly, at this time, divided and in controversie, nay puzzled what Government to set up in the *room* of it? By which means, occasion is administred to all *disorder*, Liberty lyes open to all *Schismes, Sects, and Heresies*, and Sectaries grow bold to vent their giddy headed opinions without controlment, confirming themselves in their owne *Errors*, infecting others with their new fangled and itching *doctrines*, the nature whereof is (like a *Tetter*) to run, till it over-run the whole *Body*. (Have not our eyes beheld all this?) which if these unsetled times should long continue, (as God forbid) would gather such head, and strengthen this our *confused* Kingdome, that if her issue of blood were *stops* in one place,

See a book
intituled,
*The summe
of a confe-
rence at
Terling in
Essex, Jan.
11. 1643.*

place, it would *break forth* in another; and, like *Hercules* his Monster, if one head were *struck off*, another would *arise*, to the utter confusion of the true Protestant Religion, which already begins to be the least part of this tottering Kingdoms profession, and rather conniv'd at, then exerciz'd by some. Are not complaints prefer'd against *Brownists* and *Separatists*, unheard? Nay, are not men *afraid* to complain against them for feare of *punishment*? Have not protest Anabaptists challenged our Ministers to *dispute* with them in their owne open Churches? Have not their disputations been *permitted*, nay, unadvisedly *undertaken* by some of our Ministers, (who themselves are thought little better) wherein they have made many *Proselytes*, and left many of the vulgar (who judgeth the victory to the most words) *indifferent*? Have they not after their disputations retired into their Innes, and private lodgings, accompanied with many of their *Auditors*, and all joyned together in their *extemporary* prayers for a blessing upon their late *Exercise*? How often hath *Bow-river* (which they lately have baptiz'd *New Jordan*) been witness to their prophanations? How many daily make their private *meetings*, and assemble in the City of London to exercise their *Ministry*? How many have been convicted of *Blasphemy*, and yet unpunisht? How many times have their *witnesses* been taken against some of our most learned and religious Ministers? for which, some, are *plundered*, some *sequestred*, and some *imprisoned*: How many of our Ministers whose severity proceeded formerly against Fornicators, Adulterers, Drunkards, Swearers, and such like, are now undone upon their *vengefull* witnesses and testimony, appearing now (for the better colouring of their malice) *well affected* to the Cause? All which in time will so encourage all Sects, Factions, Hypocrites, and make Heresie so bold, & strong in this Kingdome, that the true *Protestant Religion* will be (under the detestable name of *Popery*) even turned out of doores for company, or at least so little favoured, that it will be forced to *shrowd* it selfe in corners, as those Sectaries did, before these troubles were.

Ob.

I, but when things are *settled*, and *Justice* done upon the *Popish* Faction, these *Sectaries* with their Sects will vanish like the Mist

Mist before the *mid day* sun, and a true reformed Religion will be established to us and our Posterity.

You seeme by this Objection but a young *State Physician*, and a meere *novice* in the curing of a disease of this nature. In some cases, where the *undisturbed* humors keep their bounds, distempers are quickly *evaporated*, and being scatterd through the whole body, every part *breathes* out some, and Nature (being able to truckle with the *disease*) by her owne power, relieves her selfe; and, in a short time, *rectifies* the Body: But upon a *continuall* confluence, and gathering head of *lanlesse* humors, she is so weakned; that she hath no power to resist, and lesse heart to struggle with her *enemy*, but is forced to yeeld: But the time you prefixe for the subduing of these numerous *Setts*, is, first, when all things are *settled*, secondly, when the Land is *cleared* of *Papists*.

Ans.

1. For the first, It is all one as if you had said, *When the body is in good health, you will easily find a cure.* A rare Physician! In the meane while, you will connive at this continued confluence of humors, which makes it at length incurable.

2. As for the second: Take heed while y^e goe about to cure a *Fever*, you run not the Body Politick into a *Dropsie*, with too much *Phlebotomie*. But you will first cleare the Kingdome of *Papists*: And who be they? In your Accompt, all such as stand for *Episcopall* Government, (a Government coetaneous with this our almost out-dated Religion) All such as approve of the *Book of Common Prayer*, (a Forme established by many Acts of *Protestant* Parliaments) All such as are *passively* obedient, and loyall to his Majestie, (a duty commanded by Gods own mouth) Of the *Clergie*, all such as will not preach for *blood*, (although Ministers of the Gospel of *Peace*.) All such as will not take the *Covenant*, to suppress *Bishops*, (although they have formerly sworn *canonicall* obedience to their Ordinary) All such as wil not encourage Subjects to *resist* the power of their naturall Prince, (although having taken the *Oath of Allegiance*, and the late *Protestation*.) And to conclude, all that have not *contributed* willingly, bountifully, and continually to this Warre; and in a word, that have any *considerable* Estates to pick a hole in: If all

Sects and *Sectaries* be not suppress'd till then, we are like to have a comfortable *Reformation*.

But in case, you onely meane such *Papists* as owne, and acknowledge the *doctrine* of the Church of Rome; Tell me, what course would you take with them?

Either you must *banish* them, or *disinherit* them, or *take away* their lives.

1. If *banish* them; It must be done, either *with* the Kings consent, or *against* it; If *against* it, you resist the power, and *he that resisteth shall receive damnation*, Rom. 13. If *with* it, you make the King guilty of *perjury*, who hath sworn to *protect* all his Subjects in his *Coronation Oath*.

2. If *disinherit* them; It must be done, either *according* to the known *Lawes* of the Kingdome, or *against* them; According to the *Lawes*, ye cannot; for there is no *Law* for it. If *against* them, you transgress what you pretend to maintain in all your *Declarations*.

3. If *take away* their lives, It must be done, either *for* a Cause, or *without* a Cause; If *for* a Cause, shew it, that the world may be satisfied: If *without* a Cause, you are guilty of *murder*.

Which course soever ye take, you have not Christ for your example, who quietly suffered the two *Caesars*, being *Idolaters*, not onely to possess that Kingdome, but to *usurp* it, because God permitted them, and *permissively* placed them there: When the Disciples ask our blest Saviour, *Didst not thou sow good wheat? Whence cometh it that there be tares?* His answer was, *The evil one hath done it*. His pleasure being demanded, whether they should weed them up? His Reply was, *No, Let them alone untill the harvest* and then he would separate them.

A good deed may be ill done, when either *against command*, or *without warrant*.

Though God hath permitted the *evil one* to plant *Papists* among us, yet he hath not authorized us to *root* them up, nor yet to *take* the lives of any, untill their actions come within the danger and compasse of the establish'd *Lawes* of the Land.

Ob.

We have presidents for the *rooting out* of *Idolaters* in the Scriptures; which warrant us to doe the like.

You

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Ans.

You finde it no where, but in the time of the *Law*; at which time, God *immediately* commanded it; which kind of Warrants are now ceased.

Again, In the time of the *Law*, some were accounted *Strangers*, And strangers had not the priviledges that *brethren* have. *Wfury was lawfull to be taken of strangers*, not of brethren: Now, in the times of the Gospel, Christ hath made us all *Brethren*, and called us by his own name, *Christians*: and what was *lawfull*, then, to be done to strangers, is *unwarrantable*, now, to be done to Christians. *We are brethren.*

Then Protestantisme and Popery may be *consistent* in one Kingdom, and Gods name may be *harmlessly* prophaned with *Idolatry* and *superstition*, in the same place, where it is *truly* and *sincerely* worshippt.

Your inference is not good. It is one thing for a Prince to *protect* his subjects; and an other to be *partaker* with them, or to *allow* of their *superstitions*. Kings cannot enforce Consciences, though pitcht upon a false Religion: All that Magistrates can do against them (unless for *Seducing*, which a particular Statute made *Treason*) is to punish their *purses*, for not observing his *Statutes* respectively, or for exercising their Religion *contrary* to his Lawes, But well it were if such a *necessity* of Connivance had no such subject to work upon.

How happy had it been for this unlucky kingdom, if his Majesties most prudent and pious offer, two yeare since, propounded to us, had been accepted in this particular, *That all the Children of his subjects of that Religion, should be taken from them, and educated in the Religion of the Church of England?* By which means, the whole Kingdom, in a short space of time, would have been peaceably reduced to an *Unity* in Doctrine; And, if the same course were taken with other Sectaries, an *Uniformity* in Discipline also. But our Kingdom must not expect an universall and through Reformation in all particulars, till Catechisines be more strictly used, and the entercourse of Embassidours (which cannot simply be avoyded) and Legers be restrained; and strict statutes made and executed against *sectaries*.

But to returne to our first matter. Admit *Episcopacy* were a
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Government, accidentally inconvenient, and that a *more fitting* Government, were discovered, prepared and made *ready* to be set up, It would be but a *new untryed* Government, and not experimentally known what *proportion* it would beare without *temporall* Constitutions. A horse may be well metled, and conditioned, and every way commendable for the *saddle*; yet not draw well in a Coach or Chariot: A great part of our *Common-Law* is built upon the *Cases* of Bishops, inso much that if that Government be changed, there must be a necessary *alteration* of many Lawes of the land; And what inconvenience may arise from such an Alteration, I leave to the Judgment of *Lawyers*, being not unworthy of some Consideration.

But let these things be accompted not *Inconveniencies*, and that the Hierarchicall Government is fit to be *demolished*, either for the abuse of it, by some few exorbitant *Prelates*, or for the mischiefs that follow, in respect of it *self*, in that it administers such occasion of *offence*, yet the too *sudden* Execution of a business of so great a *consequence*, and concernment, gives a livelier testimony of *passion* then discretion, (if Polititions may have credit) and *favours* of *extremity*, (which is *opposite* to all virtue,) and too much rashness, the *distemper* of all serious and honorable undertakings: Too sudden an Alteration in matters of *small* moment, passes not without some inconvenience; but, in things of such a nature, as a *Government*, nay a *Church* government too (the *nursery* of the whole Kingdoms happiness or misery) it cannot be without *imminent* danger; but the *sudden* alteration of a *fundamentall* Government of the Church, (which necessarily carries the State with it) threatens, nay brings no less then *unavoidable* *ruine* to both.

A Rashness, too much (we feare) relishing of private ends to demolish that government in *twelve months*, which hath been setting up and maintained by as wise generations as ours, above *fourteene hundred yeeres*.

How happy had it been for this (at that time prosperous, but now miserable) Kingdome, had we taken the advantage of (that greatest *blessing*, that ever gracious Prince conferred upon unthankfull Subjects) the *Trienniall Parliament*, wherein, we
might

might every 3 years have inspected this *new recovered* Kingdome, and kept it alwayes in a perfect *Crisis*, the approaching Terror whereof, would not have afforded popular evils so long a time, or liberty to *root* themselves or gather *head* against the peace and welfare of our happy Government; through the benefit whereof we might have taken an advantageous leisure and mature deliberation to *ripen* every Bill, and, by *degrees*, to rectifie every *non-ag'd* Grievance; and indeed, what happines was there, which we had not then an offerd *opportunity* to bring upon this (now) unhappy Land? The Government of the *State*, as in many things, it was reduced into an excellent *temper*; so, questionlesse, (had not this unnaturall difference interposed) it had in all things (by the continued goodnesse and favour of His Sacred Majesty) been perfected, to the comfort of us, and the happinesse of succeeding *Generations*.

The Government of the *Church* likewise might, by the vertue of the granted *Trienniall*, been narrowly and exactly searcht into; The *Governours* strictly observed; The *Bad* turned out, and changed for better; They that deserved punishment, punisht according to their *misdeameours*; Others, lesse offending through some neglect, *reproved* and *checked*; and, upon no amendment, the next *Trienniall* proceeded against accordingly.

The *Fig-tree* was not presently cut downe, *Root* and *Branch*, but suffered till *another yeare*; And punishments before an *Admonition* are too rashly and severely inflicted.

Thus by this graduall and *Trienniall* Course, Mercy and Justice would have *incorporated*; the Government of the *Church* had been *establisht*; the peace of this Kingdome had been *secured*; the bad *Governours* had been *rectified*, or *removed*; the good, *encouraged* and *honoured*; and *Peace* and *Trnth* had *kist* each other.

But the multitudes of these our nationall *sin*s were too great, to permit so great a *Bl*ssing on this Nation, as the benefit of this *Trienniall* *Prliament*. God suffered *Abraham* to see the holy Land, but for the transgressions of the people, *not* to possess it: God shewed us a *glimpse* of that mercy (which our *sin*s made us unworthy to enjoy) and snatched it from us. In which respect, we

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are now left to our owne *ways*, and governed by our owne *Inventions*; and (what is worst) we are neither penitent for our *national* sins, nor our *owne*; nor (what is worst of all) sensible of Gods *Judgements*, nor our owne *miseries*.

How often have our Moderne Ministers in their *unmeditated* prayers, before the open *Congregation*, given God *joyfull* thanks for these blessed times! Whereas (if their *hearts had not been hasty to utter any things* before God) they might have rather petitioned for a *removall* of these his terrible judgements: How often have they prayed for the *continuance* of these happy dayes! whereas, had not their *mouthes been rash*, they might better have *deprecared* these miseries. How often have they in their *Sermons*, blasphemously challenged God (upon the forfeiture of his Justice) to crowne their *Cause* with Victory! How often, instead of *wholsome* doctrine, have they delivered such reports as their Consciences knew *Fables*, and were before next Sabbath *Lyes upon Record*? How often have they preached downe *Subjection* to Princes, and encouraged the *Sword* to grow warme in the blood of Christians? How often have they *Articled* against Orthodox, able, and learned Divines; and crowded themselves into their Livings, who upon my certaine knowledge (some of them) can neither make true *Latine*, nor write good *English*; and then, lay their *preferment* upon the wisdom of the Parliament? How many children above a yeare old (because their fathers are suspected to be loyall to their Prince) continue *unbaptiz'd*? many parishes can witnesse. How long time is it since the last *Sacrament of the Lords Supper* was administred, let the people tell, if their memories be so good; and then, the Elements delivered in their owne *new devised* words. These are now the faithfull *Ministers* of the Gospel of *Peace*: These the Ministers of this blessed *Reformation*: These the men that must pull downe *Anti-christ* out of his seat, and set up *Christ Iesus* in his throne: Nay, rather, these are they that for filthy lucre carry men about with *divers* and strange *doctrines*: These are the men that in former times *separated* themselves, *sensuall*, having not the Spirit. These are they that *despise* dominion, and *speak evill* of dignities: These are such as have gone the way of *Cain*, and run greedily after the
error

error of *Balaam* for reward; and have perished in the *gaine-saying* of *Core*: The seare *spres* in your feasts of charity, feeding themselves without seare; clouds, that are without *Water* carried about with the *winde*; raging *waves* of the Sea, foming out their own *seame*, to whom is reserved the *blacknesse* of darknesse for ever. Jud 11.
13.

Is not this a blessed *Priesthood*? Are not these rare *materialls* for a hopefull *Presbytery*? Fit *governours* for the *house* of God?

Are not the two great *Nurseries* of this kin-dom like to flourish; when the chiefe *Plants* are pulled up by the roots, and onely these *Crabstocks* suffered to prosper, and beare their own *naturall* fruit? Our fathers have eaten the *Grapes*, and their childrens teeth will be *set on edge*. They that have been the *Pillars* of our Religion are *hewn down*, and our falling Church is *shored up* with these inconsiderable *spars*. They that grappled with, and foyld the stoutest *Champions* of the Church of Rome, are *imprisoned*; wanting both *bread* and *liberty*; And such as neither did, nor could, nor durst appeare in such a *quarrel*, are crownd with their *Rewards*: They whose learning and orthodox piety made England the *glory* of *nations*, and the *envy* of forraigne kingdoms, are now disgraced and ruined; and those, that learning made not capable of a *Degree*, advanced and honoured to the great dishonour of this kingdom.

Nor can I heare forget, how much this staggering Church of England owes to her pious and religious *Nursing Father*, and her faiths royall *Defender*, our gracious Sovereigne; whose wisdom, moderation and tender piety (amongst other of his princely vertues) hath so manifestly showed it self; in not following the example of those, whom my heart bleed to call his *Enemies*; and blazing the *new* Ministry of this kingdom, as they have done the *old*? Had his provoked passion publisht a *Century* to the eye of all the world, of those morall vices, hideous blasphemies, infirmities and saylings of the Clergy of the *one party*, as they did on the *other*, how would the Church of Rome, and all the *Enemies* of the Gospel of Jesus Christ, have hissed and derided our Religion? that, by the generall Confession both of Prince, and people, had such *Monsters* to adorne it? How would forraigne Christians have been frighted at the very name of the *Church of England*?

How

The New Dislemper.

How would the stile of Protestant have become the *Obloquy*, and *Byword* of all Religions: It was not for want of *matter*: Report would have coy'd enough, besides that, which, perchance, would have made the *truer history*.

Nor was it *scarcity* of pen-men, to paint their actions to the life: Oxford had & yet hath Pens, sharp enough, & Ink that wanted no *Gall*: Nor can I conceive how such nimble, active, and such talik *fancies* here could have forborne it, had not the wisdom & providence of his Sacred Majesty laid upon them his *restraining power*: By which it evidently appears to those that are not obstinately & maliciously blinded with the darknesse of resolved Rebellion, that his Majesties solemn *Vowes*, and serious *Protestations*, for the maintaining the honour of the true Protestant Religion, agree with his most pious *Intentions*, and published *Resolutions*: Had his secret affections been *warpt*, or the least degree *wavering* from the Church of England, or any whit *inclining* to the Romish superstition; had the imaginations of his heart intended secretly an *introduction* of the Popish Religion, how could his new design been better animated, then by an inward *dislike* of the Protestant Religion, & how could that dislike have been better fomented and encouraged, then by the *Advantage*, the just *Advantage* taken of the generall *corruption* of her Ministry?

But the wisdom and tenderneſſe of his Piety stands *ſilent*, in this behalfe; and, in his ſingular prudence, hath not ſo much as taken notice, or in any of his Declarations once *reproved* the uncharitable impiety of that ſcandalous *Pamphlet*, for fear of further blazing it, but rather ſuffering it to periſh in its own filthineſſe, & chooſing rather to groane under the *burthen* of his faithfull and abuſed Clergie, then by revenging and painting forth the crimes of the other party (far more guilty) to afflict Religion under the *burthen* of both.

Thus is the health of our languishing Church *impaired*; thus is the body of our craz'd Government *diſtemperd*; thus is the peace of our Saviours Spouſe *diſquieted*; thus is the welfare of our Engliſh Sion *determined*; Her Dove-like piety is turned to *Serpentine* policy; her Unity, to *Division*; her Uniformity, to *Diſorder*; her Sanctity to *Prophaneneſſe*; her Needle-work robes to a *parti-coloured*

coloured Coate; her honour into *disgrace*, her glory into *disdaine*, and her prosperity into *destruction*. She weepeth in the night, Lam. 1. 2. and her teares are in her Cheekes. Among all her Lovers there is none to *comfort* her; and all her friends have dealt *treacherously* ver. 9. with her; Her adversaries are the *chiefe*; and her *enemies* prosper; for the Lord hath afflicted her for the multitude of her *transgressions*: Her children are gone into *captivity* before the Enemy, and her gates are *sunk* into the ground: Her *Kings* and *Princes* are among the *Gentiles*; her *law* is *no more*, and her *Prophets* find no *vision* from the Lord: The Elders of the *Daughter of Sien* sit ver. 10. upon the ground, and *keep silence*, and have girded themselves with *sackcloth*; The *horne* of her *enemies* is lifted up; They spared not the persons of her *Priests*, they favoured not her *Elders*, they have laid wait for the breath of our *Nostrils*, the *Annointed of the Lord*, and servants beare *rule* over us. Our Inheritance is turned to *strangers*, and our houses to *Alyants*: We drink our *water* Lam. 5. 4. for money, and our *woods* are sold to us: We have sinned and have Lam. 5. 43 rebelled, therefore thou hast not spared: For this our hearts, our hearts faint, for these things our eyes are *dimme*; For these things I weep, mine eye, mine eye *runneth downe* with water.

Where, O where are you, all you that are the wisdom and Governours of this unhappy Island? Where, O where are you, the *great Counsell* and grave *Senators* of this falling Kingdome? Where, O where are you, the *great Colledge* of Politicall Physicians of this languishing Common-wealth? Are ye all fallen *asleep*, while we perish? & is there none to awake you? Open your eyes, unlock your eares, and mollify your hearts: Behold, behold the miseries of *your land*, and if Compassion be not bought from the earth, pittie, O pittie the *approaching* Ruines of this your *groanning*, this your native Kingdome. Heare O harken to the sad Complaints of your afflicted *petitioners*; and, if your hearts be not of *Adamant*, relent, and let them not in vain petition for their *lives*: Let the breath of this distempered Kingdome, contracted into one extreame sigh, move you to the speedy endeavours of a timely *Cure*. Inquire into her *Constitution*. Examine her *distempers*, and reduce her to her first *Principles*: Try no experiments upon a body so *declined*, and let not the *Acutenesse* of her disease

swade you to a *desperate* remedy. Look, O look back into the blessed dayes of *Qaeene Elizabeth*: Observe what blessings we then had, both by Sea and Land; What *plenty*; what *success*; what *victories*; what *honour abroad*; what *unity at home*; and indeed what had we not that could make a Kingdome happy? Reduce us, O reduce us to that happy government; and let not the *eagernes* of a Reformation be a meanes to want men to be *Reformed*, or matter for a Reformation: Remember, O remember that great *Reformer* Christ Jesus; He was against all blood-shed, but his *own*; for that *blood* sake follow his Example: Or, if the way must needs be made by *blood*, let it light rather a little, upon *many* Generations, then all upon *one*; the ruine whereof will deny us another *Generation*: Let not the children of your Mother sterve in the *land of bread*, and let not the foundations of your naturall kingdom be longer dabled in *unnatural blood*. Turne, O turn your eyes upon her breaches, and let not strangers *Lord* it in her Gates. For the mercies of that God which hath been mercifull to you, be mercifull to *millions* of Christians, whose lives depend upon your *Care*; be mercifull to millions of *children*, that know not their right hands from their left; be mercifull to generations unborne; to whom, when deep Records shall bring the *Chronicles* of your Actions, ages to come may magnifie your *Merits*; For his sake that is the *Prince of peace*, as you desire to meet peace upon your *Death beds*, let this Sea of blood already spilt be thought *sufficient*: For the whole body of Englands sake, who have *trusted* the *power* into your hands, that have cast all their welfares upon your *wisdomes*; for their sakes that venture their lives and fortunes upon your providence; for your *owne* sakes; for your tender wives & deare childrens sakes; for the God of *mercies* sake, as you love mercy; for Christ Jesus, the God of *peace* his sake, as you prize the peace of a Good Conscience, harken to, and ensue *peace*, while there is a *possibility* of peace.

Darken not that Religion with the *black storms* of contenti-
on, you professe to *glorifie*: Lessen not the glory of that Church,
by *partiality*, which you have promised to *beautifie*: Draggle
not that Gospel in the *sinks* of blood, which you have protected
to *magnifie*: The signes of *Nineveh* were not too great for Gods
com-

compassion, and shall the offences of poore England be too great for yours? Nineveh cryed mightily to heaven, and they were spared; and shall the miseries of three Kingdomes be hollowed in your eares, and not heard? Well, If Ruine, by a *forreigne power come*, (which the God of heaven and earth forbid) think not with your selves that you shall scape the *Fury* more than all the rest: But if you altogether stop your eares, at such a time as this, then shall Enlargement and Deliverance *arise* to England from another *place*, but you and your houses shall be destroyed; And who knowes whether you are sent to this employment, for such a time as this?

O thou that art the great preserver of mankind, to thee, to thee we turne the *voice* of our complaint: Thou, thou art *gracious*, and *plentiful* in Compassion, but in man there is no *help*, nor *mercy* in the sons of men. Thou art my *portion* O God, and I will *trust* in thee, although thou *kill* me. I will not trust in my *bow*, it is not my *shield* that can save me, but it is *thou* alone, O God, that canst deliver us. Deliver us O God from the *evil* men, preserve us from the *cruell* men, which imagine evil in their hearts, and make worre *continually*. Have mercy, O Lord, have mercy upon us, for we have *suffered* too much contempt. Heare the mourning of the *Prisoners*, and deliver the children from *death*. They have *consulted* together in heart, and have made a *league* against thee. We are a reproach to our *neighbours*, even a *scorne* and *derision* to them that are *round about us*. O God, how long shall the Adversary *reproach* thee? Shall the enemy *blaspheme* thy Name for ever? Remember the children of *Edom* O Lord in the day of *Jerusalem*, which said, *Raise it, raise it*, to the foundations thereof. Let thy Priests be clothed with *righteousnesse*, and let thy Saints *rejoyce*. Lord, how long wilt thou *hide thy selfe*? for ever? Shall thy wrath burne like fire? Wilt thou be angry with us for ever? Wilt thou *prolong* thy wrath from generation to generation? Behold, O God, our *Shield*; and look upon the face of thine *Anointed*. Let thine hand be upon the *man of thy right hand*, whom thou hast made so *strong* for thyselfe. Give thy *Judgements* to the King, and thy *righteousnesse* to the Kings *lonne*; that peace may be in *his* dayes, and let his *enemies* lick the

Hos. 4. 13

14.

Lam. 24.

Job 13. 15.

Ps. 146.

Ps. 14. 1, 2

123. 3.

102. 20.

83. 5.

79. 4.

74. 10.

137. 7.

132. 9.

89. 46.

85. 5.

84. 9.

89. 17.

72. 1.

The New Distemper.

- dust: Clothe his enemies with *shame*, but upon his head let his
 132-18. Crowne flourish. How long shall the wicked, O Lord, how long
 shall the wicked triumph? They prate and speak *fiercely*, and the
 94-5. workers of iniquity *vauit* themselves. They *mise downe* thy
 people, O Lord, and trouble thine Inheritance. They slay the
 119-10. widow and the *stranger*, and murther the *fatherlesse*. O house of
Aaron trust in the Lord, for he is our *help* and our *shield*; He will
 135-19. blesse the house of *Israel*, and he will blesse the house of *Aaron*.
 Praise ye the Lord ye house of *Israel*, praise ye the Lord ye house
 of *Aaron*, praise ye the Lord ye house of *Levi*: Ye that feare the
 Lord, praise the Lord.

P S A L. 122. 6, 7, 8, 9.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God, I will seek thy good.

Hier. sup. Epist. ad Rom.

Quisquis corpus suum affligit, & concordiam deserit, laudat Deum quidem in Tympano, sed non laudat in Choro.

The End.

THE
VVHIPPER
VVHIPT.

BEING
A R E P L Y

Upon a scandalous Pamphlet,

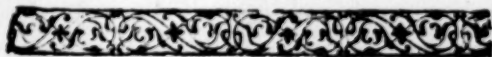
CALLED
THE WHIP:

Abusing that Excellent Work of
CORNELIUS BURGESS,
D^r in DIVINITY, one of the
Assembly of DIVINES,

ENTITLED,
The Fire of the Sanctuary
Newly discovered.

Incerti Authoris.

Qui Mockat, Mockabitur.



Imprinted, M. D C. XLIV.

THE WHIPPER VVH I P T.



Here came, by chance, to my un-enquiring hand, a Pamphlet called *The Whip*; whose Pharisaicall Author pretended a transcendent Zeale to my first eye; but, after a leascs perusall, I found his flame so extreemly hot, that his Religion seemed (for want of due stirring) burnt too; and so much tasted of the *Brasse*, that no Orthodox palate could relish it, nor a well-grounded *Conscience* digest it: The namelesse Author had an *Isroptian* spirit; and the Government he best affected, was *Anarchie*: He was a *Salamander*; his very dwelling was in Fire: His Heart was a sink of *Ignorance*; is Spleen, a spring of *Gall*; a *Schemer*, a *Rabshekah*: his mouth ran bitterness and malice; and his Pen flow'd venime, and Rebellion.

The object of this fiery Pamphlet, was the orthodox & most excellent work of Doctor *Cornelius Burges*, a man of singular parts; and, at this time, a worthy Member of the *Synod*; or *Assembly* of Divines; entituled, *The Fire of the Sanctuary newly discovered, or A Compleat Tract of Zeale*, and printed by *George Miller* and *Richard Badger*, anno 1625. which, this Pamphleters unlearn'd Pen hath so poorely answered, so impiouly malign'd, so maliciously calumniated, that I have thought good to cast away some Inke upon him, (not in vindication of the Doctor, whose Conscience, enlightned by the Scriptures, needs no *Champion*) but to rectifie the abused vulgar; who, by the help of such Pneumaticall Fantasticks, have turn'd their leaden apprehensions

herfions into *Quick-filverd Zeale*, which hath swallowed up and devoured their duty to their *bettors*, their faire demeanour to their *equalls*, and their charity to all *Relations*.

This unworthy *Pamphleter*, in the Progreffe of his more unworthy work, againſt this worthy *Member*, uſes that method, which *Beelzebub* the prince of Flies preſcribes him; who, like a *Fly*, buzzes through his whole *Larder*, blowing here & there; but leaving ſuch fruitfull corruption, that, in ſhort time, his whole ſtore, may (if poſſible) the very *Bread of life*, moulded by the hand of heaven, which hee hath ſet apart in his margin, would grow unfavoury.

He begins at the *Dedication* Epistle, repeating the Doctors words, then poiſoning them with his owne *Calumnies*; whereunto, if your Patience (equall Readers) will admit me, by the name of a *Replyer*; you ſhall have all woven together in one *Loom*: Wherein I purpoſe not to load your eares with thoſe his frivolous *preambles* and *impertinences*, which would ſwell this *Pamphlet* beyond your Patience; but, ſuddenly to ruſh into the Liſt.

D. Burges *Dedication* Title.

To the Right Honourable, WILLIAM,
Earle of PEMBROKE, &c.

Calumniator.

Papery and Superſtition at the firſt daſh! Dedication is a meer Popiſh Cerimony, begun by the Antichriſtian Hierarchy, derived from deo and dicatio, which is a vowing to God: It was firſt uſed when ſteeplehouſes, or Meeting-places were built, which Papifts call Churches, dedicating them to God; or to thoſe they honoured as much, Saints, whereof ſome of them are now roring in hell; under which pretence, they juggled holynesse into them, more then into Barnes or Stables: Now this Book the Doctor dedicates to the Earle of Pembroke, whereby he ſecretly acknowledges him either a God, or a Saint; If a God, he blaſphemes; If a Saint, he lyes; for he was a Courtier, and preſervd the King before the Elect; where-

whereas Saints imitate God, and should be no Respecters of persons; in whose eyes, Kings and Subjells are alike.

Replyer.

When Ignorance hath shot forth her shady leaves, how quickly *Impiety* buds! and, then, how suddenly *Rebellion* blossoms! Ignorance first taught thee a false *Etimologie* of a word; then, *Impiety* suggests a slight estimation of a *Church*; and then, *Rebellion* insinuates a disreputation of a *King*. Now, one lash more at schoole, would have helpt all this, by curing that Ignorance, and letting you know, that Dedication is derived from *De*, (here taken *perfective*) and *dicatio*, (which is an offering or a presentation) which two words, joyned, carry the sense of a full or totall presentation of this Book to whom he presented it. Now *Cal.* where's the Blasphemie? or where's the Lye? Let them even both returne to the base mouth from whence they came; And that one lash more which might have cured thy Ignorance, in time, might save *Gregory* some labour; and thee, some paines, in an undedicated *Meeting-place*.

D. Burges in the Epistle Dedicatory.

It (*viz. this Treatise*) speaks of Fire; But such, as was made to warme, and not to burne any thing, unlesse stubble.

Cal.

I knew what temper your fire (your zeale) had, (*luke-warme Master Doctor*) apt to receive warmth or flame according to the times.

Rep.

It is the devils custome to leave out halfe the Text: Let mee supply your defect, *Cal.* To warme solid hearts; Not to burne any thing but such *stubble* as you, and then the sentence is perfect.

D. Burges.

Here is no ground for an Utopian spirit, to mould a new Common-wealth; no warrant for Sedition to touch the Lords Anointed, so much as with her tongue; No occasion administred to *Ishmael* to scoffe at *Isaac*; no Salamanders lodge themselves here.

Cal.

An Utopian spirit is a word of your owne coining, whereof I confesse my ingenious ignorance. But I perceive, this opinion which you pin upon Pemeroke's sleeve, admits rather of an old Popish Government, then of the moulding of a New, by an holy Reformation: It makes such an Idol of your King, (whom you falsely tearme the Lords Anointed) that it brayds that hand with the aspersions of Sedition; and that tongue, with the guilt of Impiety, that touches him; whereas Kings are but men, and wicked Kings but Beasts, in Gods eye, and the righteous have Gods power, and may touch them; nay, and scourge them too; But, I feare, your Zeal burnes now onely to light your Doctorship to a Deanery: What you meane by Salamanders, I know not.

Repl.

You professe *Ignorance*, Cal. in the beginning and ending of your learned speech, and discover *Treason* in the whole Body: The first Ignorance you profess, is, of an *Utopian spirit*, wherein I thus informe you: It is a *fanaticall spirit*, even your owne spirit, by which you pray *Nonsense* by the houre, preach *Treason* by the halfe day, and ejaculate *blasphemies* every minute. Your last ignorance is, of the *Salamanders*; wherein I thus instruct you. They are the *fiere spirits* that dwell within your flaming bosomes, by which ye *murder*, under the pretence of piety; *rob* by way of Religion; and sling *dirt* in the face of Majesty by colour of zeale: No wonder, Cal. those spirits are unknowne to you, when ye know not of *what spirit* ye are: As for the body of your speech, we leave it to the judgement of *Anthoristie*.

D.

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D. Burges.

But here's a flame that will lick up all angry wasps, and inflamed tongues that presumptuously and without feare speak evill of dignities, and of things they understand not, railing on all not so free as themselves to foame at the mouth, and to cast their froth on all that are neare, without difference.

Cal.

This your Flame, courtly Master Doctor, lights us to understand, that your saintly Patrone had then some remarkable Living in his Gift; or power, to make you one of the Kings Chaplains, in ordinary; strengthened, with the hopes whereof, you thus magnifie dignities, that is, Kingship, Lordship, and Bishopship: And I am verily perswaded, if Amalackor Elau, (whom God cursed) were in being, your linsy-woolsey Zeale would endeavour to vindicate them from that Curse; Or if Caiphas, the High Priest, were placed in office here, you have a Penfill to paynt his Wall white enough, for Paul to curse.

Repl.

Cal. I feare you are one of those angry wasps the Doctor's Zeallicks up, and his Pen (now above 19 yeares old) discovered your nest, being a faction now in power, and prophesied of above 1500 yeares since; whose malepert, sawcy, and slovenly Tenets were well known to him, to be the Ivis of the true Orthodox and Primitive Religion, whose ambitious and fiery spirits, (hating all Government both in Church and State, casting their foame and froth in the face of Majesty and Hierarchie, without respect of honour or place) his conscience (enlightned and instructed by the holy Scriptures) hated with a perfect hatred, and used his best meanes to suppressie and quench.

D. Burges, in his Preface.

My sharpnesse against some Democraticall Anti-
B
Cere-

Ceremonians is not meant to weak Consciences, joy-
ned with pious, sober, and peaceable courses.

Cal.

Marke, whilst this sharp Doctor would boast of a vertue called Moderation, he turnes Advocate to that detestable sinne of Luke-warminesse: As if he should have said, My sharpnesse against the enemies of Popery, extends not to them, that are not too active and zealous of Gods glory. Doctor, this Fire will hardly make your Pot boile.

Rep.

Mark how this bitter Calumniator acts his owne part to the life; at one breath, both wresting the words, and wronging the person: And how it offends him, (whose glory is to set weak Consciences upon the Rack) to see another, fearfull of offending a weak Conscience: *Cal.* This Zeale will make your pot boile into the Fire.

D. Burges.

But I speak to such as keep a frantick coyle about Ceremonies, and think they never take their levell right, but when, with every bolt they shoot, they strike a Bishops Cap sheire off his head, and yet are more fantastickall, ignorant, proud, self-will'd, negligent and deceitfull in their particular Callings then many whom they despise and condemne to Hell for carnall men, forsooth, as any observing eye may easily discern.

Cal.

So, Master Doctor; I now call both the Parliament, and the whole Asseembly of Divines to witnesse, you are either a Malignant, or a Turnecoate: When you reade this clause, remember your own late Votes, and tell me, what Mettle your Conscience is made of. Tell me now, in sadness, Doctor, Are they ignorant, proud, self-will'd, negligent, and deceitfull in their Callings, that inveigh
against

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against Ceremonies, forsooth? that endeavour to strike off a Bishops Cap, forsooth? Once again, I say, remember your own Votes and blush: Nay, if, with the Satyre, you can blow hot and cold with one Mouth, you are no Divine for me, forsooth.

Repl.

You triumph *Cal.* too much before the victory, and crow too confidently upon your owne *Dunghill*: I justify the Doctor in what I know: you condemne him, in what you know not: What his *Votes* were, or how, or when made, it matters not to me, but his opinion (declared to all the world) proclaims him no lesse then *Orthodox*: I look upon him as a *Divine*, absolutely; not as an *Assembly-man*, relatively: The *Satyres* hot breath warmed his fingers, which else had been too cold: The *Satyres* cold breath cooled his Breth which else had burnt his lips: The first was *Breath*; The last, but *Winde*.

D. Burges.

Touching the Carriage of Zeale towards Princes, my CONSCIENCE witnesseth with me, in the sight of God, that I have spoken nothing, but what in my judgement is the Truth, without sinister or base intents.

Cal.

This Clause stands like a Pander to keep the doore, till you have committed your spirituall Fornication within; and to anticipate your beleeving Reader, whilst you basely flatter Princes; wherein, you have engaged your Conscience, and attested God concerning that your opinion, we shall hereafter understand; which in his due place, you shall not faile to heare of.

Repl.

How like a snarling *Cur* you gurne before yee bite: *Cal.* as you have acted your first part, in shewing your teeth; so, anon, we shall expect your second part, in clapping your *taile* betwixt your legs, and shamefully *running* away.

B 2

D.

D. Burges.

Nor doe I touch on that, presuming to teach my Betters (but rather as men use to do, when they go for Orders, or a Benefice) to give accompt.

Cal.

Doctor, It is the property of Dogs to haule at Beggars, or Inferiours, who come empty handed; but to sawne upon their Feeders, and wag their flattering tayles at those, from whose well furnished Trenchers they expect some scraps: No, you presume not to teach your Betters; Tell me, Doctor, who sent you? whose Embassadour are you? Come you in your own name? It seemes you do: He, in whose Name you should come, knowes no better: The Truth is, Christ sent you; but Antichrist (from whose surrogates you had your Orders) signed your Commission: Christ sent you to Preach, and Antichrist had you take a Benefice by the way; which (speaking to your Betters) you here craftily insinuate in your Simile: Jesuites beg not, but point yee where the Box stands.

Repl.

Your sawcy Impudence, Cal. Votes *Modersty* a vice, and rudene^e, Zeale: Our blessed Saviour sayes, Give unto Cesar those things that belong unto Cesar; and Saint Paul, Honour to whom Honour belongs, commanding all things to be done decently and in order: Which is too neate a Doctrine for your nasty spirits: God, who is no Respector of persons in matter of Justice, commands you not, to disrespect persons, by way of manners: Diet for Princes and Peasants require severall dressings: When Saint Paul said to that heathen King Agrippa, *Belcevest thou the Prophets? I know thou belcevest*; have not you blasphemy enough to traduce the Apostle of a courtly lye? I feare, your *Rabseka*-spirit would have lent him courser language. And as for the Benefice you say the Doctor insinuates in his *Simile*, you might have charitably translated it into two or three *Sequestrations*, and then it had been tolerable.

D. Burges.

And yet I would teach withall: I meane, the boystrous Multitude; who, ever prefer the rough Channel before the temperate shore, and think no man preaches well in a Prince his Court, but he that is so fierie and rude (plaine as they call it) as with his Thunder shakes the very house: And if he cast no squibs in a Princes face, or preach not like a Privy Councillor, they say he hath no holy Fire in him.

Cal.

How this temporizing Doctor still courts Preferment! In his last Clause, he Craftily insinuates for a Benefice; and in this, as grossly for a Court Chaplainship, wherein, he openly discovers how his silken Conscience stands qualified for such employment, being more ready to some Pillows under Princes Elbowes, then denounce Judgments against their sins; declaring himself a profest enemy against the, boystrous multitude, who love the rough Channell; And who are they? Even those Nathanian spirits that dare tell the King, Thou art the Man; and professing himself a Friend to such as love the temperate shore; And who are they? Even such as flatter Princes into the flames of hell. A fit Doctor to consult and vote in the Assembly.

Repl.

It is one part of the devils office, *Cal.* to accuse man to man, wth Office, I fear, you rather execute under him, as his *Child*, then usurp from him, as a *Stranger*: Gods servants must wear Gods *livery*, Meeknes; They must reprove with wisdom, sobriety, & mildnes; especially, the *sacred* persons of Kings: God was more in the *still* voyce then in the *thunder*: Squibs, taunts, and Raylings are none of Gods *ways*; but love, temperance, and moderation: If your house have a *flaw*, or an unsound *pillour*, will you, straight fire it; and, not rather prop it, and, by degrees, strengthen it, for after service? Gods fire, (that appeared in the *busb*) gave

light; but, burnt not; But your Zeales have no patience, demolishing and consuming, even from the *Cedar* that growes in *Lebanon* to the *Hyssop* that is upon the wall: If such fire become the Assembly, then take out *Burges*, and put in *Peters*.

D. Burges.

If men dislike a Book in this Age, their Censure is usually, It hath no salt in it: A discourse of this nature should have salt good store, for all sacrifices must be seasoned with salt; So is this, but intended to season onely, not to fret any, unlesse by accident.

Cal.

But if salt hath lost it's savour, wherewith shall it be seasoned? So hath yours, Doctor; Your Sacrifice then will quickly stinck: You are a very bad Physitian for the soul; Your kichen Physick (for you have no other) were good to keepe a healthfull soul in a good state; But when feavors of lust, dropies of drunkenesse, plurisies of Blood, faint fits of Lukewarmnesse, &c. accost the soul, your seasoned Brothes will faile: sometimes the disease will require vomits, purges, phlebotomy, cautherizing, scarifying, cutting, &c. But, I feare, your end is rather to cure your own defects, then your patients distempers.

Repl.

I feare, *Cal.* some of the Doctors *salt* hath fretted your chapt fingers; which, perchance, you strive to wash out with your own *vineger*, which so much troubles you: you name some diseases in others, but forget your own, both *acute* and *chronicall*, the *cardiaca passio*, the tumour of the spleene, the petulancy of the tongue, the *Cold Fits* of uncharitablenesse: The first, second, and fourth of these are inward and habituell; and, I feare, incurable; but for the third, the *Beadel* of *Bridewell* will be your best Physitian.

D.

D. Burges.

Thus have you my Apology (if it be one) as a small screen to hold between you and the fire, if you think it be too big, or too neare, and that it would heate you too much.

Cal.

Doctor, Your Apology is as needlesse as your work : Your Fire (whereby I take it) you meane your Zeale newly discovered) is but an *Ignis lambens*, or as rotten wood, shining in the dark ; Or if it be a true Fire, it is but of Juniper, which rather serves to perfume a princes chamber, then to warme a Christians heart ; and so dul, that it requires, rather, a paire of Bellowes, then a Skieene.

Repl.

I hope, Cal. It is not such a fire as yours, called *Ignis fatuus*, which entices poor soules, (wandering in the dark,) to breake their necks ; But (as you have excellently, (although against your will) termed it) a fire of *Juniper* ; No perfume, sweeter ; no Coales, hotter ; This Juniper fire sends up sweet perfumes of *Comfort* to the broken heart, and contrite spirit ; but threatens the fiercest of Gods *Judgements* to the Rebellious and impenitent soule.

Here, Reader, be pleased to pause a while, and to understand, our *Calumniator* hath done with the Doctors *Preface*, intending now to set upon the body of the work it self ; wherein, he undertakes not his *Task* progressively, but selectively ; whether, he drives at one subject, collecting what he findes scattered through the whole book ; or whether his wit can onely daunce after a *Pipe* of that nature, I cannot resolve you ; You have it as I found it : This I perceive, by his stragling *Method*, that it was *leape yeare* in his *Braynes*, as well as in his *Kalender* ; And so, we begin againe.

The

The Fire of the Sanctuary uncoverd.

D. Burges cap. 3. pag. 39. lin. 13.

It had not been lawfull for *Elijah* to put those Idolaters to the sword, if he had not been able to plead speciall Commission from God, as he did.

Cal.

Take heed Doctor, you run not your selfe out of the Assembly into Ely house: What speciall Commission had our Parliament to do the like? Yet how many thousand more have perisht by the sword, at their Command? Are not they wise, and truly religious, and holy Merchants for Gods Glory, and blessed Agents for our Kingdomes Reformation? And would they do such an act, and stand guilty of such a Fratricide, so horrible a slaughter, had they not a Warrant for it? Come, Doctor, It is wisdom to retract and change a mis-opinion: It is a good bargaine, to change for the better, and get 400.l. per. annum. to boot, and God knowes what besides.

Repl.

You ride, *Cal.* upon the surer horse, as the case stands now: Take heed of the Kings plunderers. The Parliaments Authority is inscrutable, and too great a mystery for a private mans Capacity; But if the Doctors opinion be firmly grounded on the word of God, my Confidence of his Piety is such, that neither feare of Prisons, nor hope of Fortunes, are able to divert, or to corrupt him: But, *Cal.* it had been better worth your paines, to have refused his opinion, by the strength of holy Scripture, then pinned your *implicite* faith upon the Authority of men, though never so learned or religious, being the self same Error, we cry down, in Popery.

D. Burges cap. 3. pag. 40. line 21.

He that being under authority will rather resist then suffer, makes the Cause suffer by his resistance, and so
in

in stead of standing zealously for it, he doth in effect raise forces against it.

Cal.

A high and desperate Malignancy ! A Doctrine most dangerous and damnable ! not onely contrary to the practice of all Churches, that labour for a Reformation, but directly opposite to an Ordinance of Parliament also. If this Doctrine be permitted from the Pen of an Assembly man, without punishment or publique Retraction, our Cause wil carry warme Credit; and his bosome a strange Conscience: If this Clause be sound, we are at a weekly cost to much purpose; If unsound, our Assembly hath a sound Member.

Repl.

No question, *Cal.* that Malignant *Doctrine* hath been the ancient and received *Tenet* of former dayes; neither do I know any Religion so opposite to it as the Church of *Rome*, which holds it not venial, but meritorious, not onely to resist but also to depose the *Authority* of the Supreme Magistrate; But we are better taught by Scripture, & not alone commanded, but also find it frequently exemplified unto us by holy men, to give all *passive* obedience to the power of our Princes, whether good or bad; without which Gods true Religion, would, surely, want that honorable Confirmation of holy *Martirdome*, which formerly it had; But whether the year 1642. brought new inspirations and revelations with it, or whether the thousand six hundred and forty one yeares before it, slept in the darknes of this point, deluded by false *Translations*, the Doctor (if you repaire to him) no question, can render you a satisfactory accompt.

D. Burges cap. 3. pag. 41. line 20.

Zeale may stand with suffering and fleeing, but not with Resistance, which is *Flat* REBELLION; And no good Cause calls *Rebellion* to aid.

C

Cal.

Cal.

Here's more Water from the same Ditch, but a little more stinking, through the addition of this odious word REBELLION: What Malignant Devil haunted this Doctors Pen? Nay, in those calme dayes, when that base tearme (REBELLION) was hardly understood, but in our Prayers Confessive; Nay, scarce then; A word, more fit for those that can submit to the inordinate power of a Prince, and crush Religion in a Common-wealth.

Repl.

How now, Cal. Does your shoe pinch you there? Dare you resist who have liberty to *flee*? Can you resist, and not *rebell*? Can you *do* the Act with a good Conscience, & not *heare* of the Action without impatience? How willingly can a dog *foule* the roome, and how loath to have his nose *rubbed* in it? Did not I tell you, in the *Preface*, (where you shewed your teeth) that you would clap your tayle between your legs anon, and *run* away? He whose enlightned judgment there called his God to witnesse, hath condemned your *Cause*, styled you by the Name of *Rebell*, and branded your actions with the style of flat REBELLION: His Conscience, then, had neither Feare to *pinch* it; nor Affection, to *enlarge* it; nor could his Merits aime at any *By-respects* for his maintayning of so known a *truth*, so doubly fortified both by the *law* of God and Nature: REBELLION is a *Trade* the Devil is free of: It is both *Trade* and *Devil* too: No wonder, Cal. to see you run so fast; You know who drives you: Nay, he hath driven you so far beyond your senses, that you hold him onely *loyal*, that rebels; and him *rebellious*, onely, that submits.

D. Burges cap. 3. pag. 45. lin. 20.

I think no wise man doubts, that even in the purer times of the old Church in *Israel*, corruptions grew in Ceremonies as well as in the substance of Gods worship, and yet pry into the Scriptures never so carefully, we shall not finde any of the most Zealous Saints

Saints fall on fire for Ceremonies, which is worth observation.

Cal.

A true Chip of the old block Canterbury, who after he had familiarized the name of the Altar, in the common eare, (not daring to bring in Transubstantiation, with a full Tide) innocently left out those words in his Service book, which onely made the difference betwixt a Sacrifice, and the Sacrament; so that, but one step more, and the work had been fully done. So this our Doctor (not daring to urge Ceremonies too loud, lest the Godly should heare him) sets the peaceable Custome of the former Saints betwixt him and the danger of all good mens Censure. He made the example of the Saints the wall by which his creeping Popery might hold, for feare of falling; who, (had not this blessed Parliament dropt down from heaven, to crush these Superstitions in their Rise) had been, by this, as perfect a Proficient as the worst; had had his high tricks, his low tricks, and perchance, his Merry tricks too, as well as his fellows.

Repl.

How you wonder at a *spark* of fire, *Cal.* when just now your eyes dazled at the *flame* ! Did not the Doctor, in his *Dedication*, as good as confesse himself an enemy to *Anticeremonians* ? did not your self taxe him of rank *Popery* ? and yet, what a busines now, you make of his *creeping* Ceremonies ? The lyar, *Cal.* and the malicious, sometimes, are alike forgetfull; But, to the purpose; If you loved the *substance* of Religion more, you would have more lamented that sea of Christian *blood*, that hath been shed about these *Ceremonies*, then I find you do: We contend, so much, about the shell, that, I feare, we have lost the *Kirnell*: But this know, *Cal.* so long as you traduce your brother, and thus abuse your spirituall father, neither the love of God, nor the God of love abides in you.

D. Burges cap. 3. pag. 66. line 14.

Again, let such as be Zealous sticklers for Democraticall, or Aristocraticall discipline, consider how ill

the Church can be governed by one policy, and the Common-wealth by another.

Cal.

Our Doctor is growne a Machiavilian; and forgets that Piety is the best Policy; We, living under a Monarchicall Governement in the common-wealth, how he pleads for a Hierarchicall governement in the Church? consequently, disallowing Democraticall or Aristocraticall Discipline, which our gracious Parliament is now setting up; But 'tis no wonder to heare him, that hath so Zealously pleaded for the Robes and vanities of the whore to apologize for her governement; and, by consequent, for the whore her self also!

Repl.

When Ignorance and Folly meet, how malice domineeres? How this government, by Bishops, erected in the Apostles dayes approved by *Polycarpus*, *Saint Johns* Disciple, and *Irenaus* the Disciple of *Polycarpus*, *Ignatius*, and all those first Planters of the Gospell; submitted unto by the whole Primitive Church; confirmed by *Lucius*, the first Christian King in this Island; afterwards, established by so many Acts of Parliament, (as yet unrepealed,) and freely and personally exercised by so many godly and learned *Martyrs*; how this Government sticks in ignorant *Cal's* stomach? whose forgetfull malice, would make the Doctor an enemy to the proceedings and designs of *Parliament*, whose writings were printed so many yeares before this *Parliament* was dream'd of: As for his pleading for the whore, this know; had the popish *Strumpet* found no better friends then he, she had wanted that retrograde Mercy of a *Third part*, when the Protestant Matrone must be content but with a *Fist*.

D. Burges cap. 3. pag. 68. line 20.

It was long since the Zealous Complaint of a Holy Man, that men could no sooner get up their names in the world, and be able readily and confidently to muster up a few places of Scripture, nothing to the purpose

purpose, but they thought themselves sufficient to encounter *Moses* himself, setting upon him as furiously as *Dathan* or *Abiram* ever did: Happy were this age, had it none of that Temper.

Cal.

But has that holy man no name, Doctor? or, was it your own self? The man we know not, but his Intentions are apparent; namely, to conclude none able for the Ministry, but such as have first their Ordination from your popish Bishops, from whose imposition of hands, they presently receive the Spirit; till then, being neither called nor qualified: brave Juggling! when the laying on of Symoniacall hands must enable a drunkard, or a whore-master, or worse, to preach the sacred Word, and administer the holy Sacraments, who now, by the virtue of this Hocas pocas, hath a capacity to forgive sins, being (though formerly very ignorant) now gifted more or lesse, according to the gift he brings; where they that are called by the secret working of Gods spirit, inwardly, enlightened by knowledge, and speciall Revelation, and able for Interpretation (though never gifted with tongues) were not permitted to exercise their ministeriall Function: but imprisoned, persecuted, and pilloried.

Repl.

True, *Cal.* you hit the intention right; and have so plainly discovered yours too, that every fool may read it; and (being converted by you) approve it, too: wherein, you intimate, how needlesse, Ordination and Learning are, to qualify a *Minister*; and, that any, who finds himself gifted, may execute the *Priestly* office. Tell me, *Cal.* may any, that hath skill to make a shoe, a hat, or a suite, professe the *Trade*, till he be made free? Your *Halls* say, no: Why? he hath skill in the *Mystery*, and his *Apprentis* ship is served! what hinders him, he cannot practice? His Master must make him free, and he must performe the *City Ceremony*. And shall the calling of a Minister be undertaken by every unexamined *sagrag*? Shall every *Cobler*, *Felismaker*, or *Taylor* intrude into that honorable calling, and be judges of

their own sufficiency? and leave their lawfull *Trades* for unwarrantable *Professions*, according to their own humerous *Fancies*? Our bodies, *Cal.* expect the help of the most *rationall* and authoriz'd *Phisitians*; but our soules can be content with every *Emprick*, and accept of every Theologicall *Mountibank*: As for our *Bishops* you tearme *Popish*, How many of them have lately forsaken (for their *Conscience sake*) their *lively-hoods*, and fled from the *Popish faction* in *Ireland*, hither, where, instead of charitable reliefe, they are thrasht and tribulated, with another *Flayle*?

D. Burges cap. 3. page 70. line 11.

The next way we can possibly take to the best Reformation is by prayers and teares.

Cal.

I see, the Doctor loves to sleep in a whole skin, and far enough off from Resisting to blood: 'Tis true, Prayers and Teares, are said to be the weapons of the Church; And happy it were if such weapons could prevaile: But where Entreaty findes defect, Compulsion must make supply; If Prayers cannot, Swords may: If Teares may not, Blood must.

Repl.

Let them *perish* by the sword, that take up the sword; And let them that *thirst* for blood, guzzle blood untill they burst: *David*, that fought *Gods Battailles*, commanded by *Gods own mouth*; nay a man after *Gods own heart*; yet his hand (that was in blood,) must not build the *Temple*; And shal we expect, by blood, a *Reformation* of the *Temple*? The stroake of a *Poleaxe* is not acceptable, where the noyse of a *Hammer* was not warrantable.

D. Burges cap. 4. page 79. line 4.

When many people are demanded their Reasonsof divers opinions, which they stoutly stand unto, is not their answer thus? Because the contrary is against the word:

word: Being pressed to shew wherein, they reply, We are but ignorant People; we cannot dispute with you, but so we are taught by Reverend men, if you talk with them they will be able to satisfie you to the full.

Cal.

Do, Doctor, offend those little ones, and despise Gods Blossomes: All have not learning to maintaine their Opinions, by Argument, and Sophistry. The battail is not alwayes to the strong, nor the Race to the swift: The perswasion of a Conscience is an able prooffe; and the opinion of holy men a strong Refuge: Better to stand courageously (though ignorant) in a Good Cause, (as some do) then to maintaine Error (as you do) with learned Impiety.

Repl.

Hence it is *Cal.* your Cause is stronglyer defended by the Sword, then by the Pen, whose Ignorant Patrons, can better thrash then plead: 'Tis confess, the perswasion of a wel-grounded Conscience is a good proof to the party so perswaded; but here it sticks, not able to convert a brother. Review those world of Pamphlets, of both sides published, and weigh them; In those of the one side, you shall have the full consent and Harmony of Scriptures; strict precepts, commanding; holy Examples, confirming; and all, undenyably prest, and learnedly urged home to every Conscience that is not seired; On those, of the other side, what Wrestling of Scriptures? What allegorizing of plaine texts? What shuffling? What faultring? What obscurity of stile? What Rhethoricall pretermiissions of things materiall? What pasquills? What invectives? What raylings? What bitterness? Enough to discover a Bad Cause, and to disparage a Good: But, *Cal.* your unmaintain'd Opinions are pinned upon the Authority of men: Say, where's the Papist, now? Is not Implicite Beliefe one of our greatest Quarrells with the Church of Rome, even unto this day? Did not our Saviour himselfe condemne the old Pharisees, for their Traditions? If this be not blind Zeale, that Scripture is Apochrypha, which said, *Without know-*
ledge

ledge the mind is not good. Pro. 19. 2. No, Cal. such Zeale is the mother of all Sects and Heresies, being guided by the opinion, we conceive, of those men, who are subject to Error, because but men: I advise such to keep their eares open; and their mouthes, shut.

D. Burges cap. 4. page 82. line 12.

I wish it were no breach of Charity, to compare the stirrs of our Brownists, Anabaptists, and Familists, and all the Rabble of such Schismaticall sectaries (who may truly be tearm'd Puritanes) with this inconsiderate action of those rude Ephesians, (*Acts 19. 32.*) If there be any difference, it is onely in this, that these mad *Martinmarre prelates* professe in their words, that they knew God; but in their works, they deny him.

Cal.

All that hate Popery and Popish Prelates, are, in our Zealous Doctors esteeme, Brownists, Anabaptists, and schismaticall Sectaries, which he brands with that (now almost forgotten) stile of Puritanes; all, far honestier men then himself; whom (comparing them to those rude Ephesians) he makes (according to the Kings unworthy Declarations) the Authors of all these Com-motions, calling that worthy man Martin marre-prelate, mad, for touching the apple of his eye, the idolatrized Hierarchy. A Malignant of the right stamp, and coyned at the Kings own Royall Mint!

Repl.

Once again, good *Cal.* (if it will not too much prejudice the progresse of your wit) correct the frailty of your *Memory*; and remember, the doctors book, which you so soundly answer, was Printed in the yeare 1625. which was a little before this unhappy *Commotion*; which, you say, he fathers upon the Brownists and Anabaptists, and schismaticall sectaries, according to His Majesties Declaration: Truly, *Cal.* your malice may rather brand him for a *witch*, then a Malignant; but your discretion may

may hold him rather for a *Prophet*, then either; that, so long since, foresaw this: Indeed, in that poynt, he jumps word for word with His Majesties *Declaration*: and, if the King speake true, the Doctor speakes not *falsely*: For what His Majesty writes, now, by way of *history*, our Doctor delivered then, by way of *Prophesie*.

D. Burges cap. 4. pag. 137. line 20.

Such as make a great blaze when prosperity, credit, Peace and Preferment are Bellowes to blow it; but are so carried about as hay in a whirlwind with the blast of Time, that they will be ready to fire that which before they maintained, if the wind turned never so little about, & through fears or hopes, will be of any Religion and temper, that the strongest faction embraceth, resolving to go no further then a faire wind and weather, and a calme tide will carry them; And if any storme arise, presently to make to the shore, to prevent perill of life and goods; Such Zealots I say as these never had any Coale from the Altar, to kindle their Sacrifices; they never knew what it is to aime at the Glory of God.

Cal.

Your Doctrine is good, had it been as well followed; Say Doctor, who was he, that a little before this Parliament (when our brethren the Scots made their first approach into this kingdom, and whom a little after, the King Injuriously Proclaimed Rebels) in his Sermon at Magnes Church by London-bridge, flew in their faces, vilified them with opprobrious tearms, filed their designe, Rebellion, proclaimed them Robbers, Ravishers, Traitors, and the disturbers of the Churches Peace, called their Doctrines schismaticall, new fangled, and seditious, brought in to refine us, (with this addition) God will not be beholding to the Divil to sweep His Church; And not above a month after, at the beginning of this Parliament in another Sermon at the same place, out of this Text Act.

17.30. (And the times of this Ignorance God winked at, but now commaneth all men every where to repent) *took an occasion to cate his words, & contradict every thing he formerly delivered ? Who was the cowardly cur then? according to your own phrase pag. 138. line 3. Who is the Sheeps-heads now according to your own term? pag 139. line 23. Who turned his Fiddle to the Base of the times? pag. 147. line 1. Who is guilty of Parasiticall basenes? pag. 147. line 18. Who is the Whiteliverd Christian to be turned out among dogs and hell-hounds? pag. 182. line 11. Doctor, now you have told us what he is, the whole parish of Magnes can tell you who it is. Who was it that was so active for the oath Ex Officio, so eager for the two shillings nine pence so contentious with his parishioners? The Clergy can witnesse the first, the City can testifie the second, Magnes can attest the last : Tet all this was done by way of zeale.*

Repl.

Cal. First your tongue is no slander, Secondly your profession gives you a *Patent* under the broad *Scale* to lie : but to spoyle your jest, if any such man was, *riquel xon?* True, Saint Magnes was the Doctors Church at that time, and if any slipt into, and abused his pulpit, and himself, no question but the Doctor is as much troubled for it as you are pleased with it : But who ever you taxe (if you play not the Poet) he may, in spite of your bitterness, justify his seeming *Contradiction*, and ease his words as harmelesly as a *Potato pie* in *Lent* : Whether the Scots were *Rebels* or no, was no matter of *Faith*, but *Opinion* ; The object of opinion is *Reason*, and it alters with *Reason* ; When His Majesty proclaimed them *Rebels*, (being a matter of fact and *state*,) was it not reason for him to own it? But being pleased, by pardon graciously to take off that odious *imputation*, it had been neither reason, manners, nor safety not to approve of it. When a ship hath made a voyage with one *winds* into New-England, will you blame it for returning back with a quite contrary? No wise man *Cal.* will do it, unlessse you, or such as you were in it.

D. Burges cap. 4. pag. 93. line 13.

It is then a cleare case, that a Christian is not bound to reprove, or discourse of Religion to known or suspected scoffers : If he testify in secret to his God, his dislike of such Varlots, avoide needlesse societie, and unnecessary commerce with them, and in his soul, secretly mourne for their dishonouring God, he hath done his duty.

Cal.

By your leave, Doctor, Your zeale here smells a little too much of the Coward : Did your dying Saviour endure the base Scoffes, and bitter Taunts of the Jewes, for your sake, and is your Reputation so dainty, not to abide a little jeering for his sake ? Will your zeale sell Gods honour for the impatience of a Scoffe ? Were it your own case, I feare, Your wit would finde spirit enough, either to contemne it, or retort it : But you will away, and complaine to God in a Corner : Muttal to the back ! Doctor, He that refuses the vindication of Gods honour, denies him ; And he that denies him at Court, him will God deny in his Chamber : Can you heare your Sovereigne abused and be silent ? perchance (as the case now stands) you can, and make one for company, too, if you feare not his prevayling power. But can you heare your bosome friend injuriously reviled, and lend him no Apology, but run away ; and whisper in his eare a tedious Complaint ? If this you can, you are no friend for me : This (if your zeale belie not your conscience) must serve Gods turne, nay more, you have done your duty too.

Repl.

Have you not an inhibition, *Cal.* to cast Pearles before Swine ? Are you more tender of Gods glory, or more wise to propagate it, then *David*, who accounted it his duty to keep his mouth close whilst the wicked were before him ? *Cal.* your zeale tastes a little too rank of the mother ; a *Bellings-gate* zeale, where the *Revenge* is often more sinfull then the *Offence* : Perchance you'd spit in the offenders face: That zeale is a strange fire, that

produces such *moist* effects : *Cal.* your Religion is too *rhumatick* : Sure, Saint *Peter* had a good quarrell, to draw his sword, yet the action had too much *rasbnesse* in it (as well as blood) to be accepted : Where the party *offending* is not capable of reason, or the party *Vindicating*, hath no capacity of discretion, the action is not *warrantable* : Better to beare the hazzard of some *dishonour*, then to have it *indiscreetly* vindicated.

D. *Burges cap. 7. pag. 262. lin. 22.*

The supream and soveraigne Prince, who hath none between him and God, representing the person of God, executing his office, and in this respect, bearing his name, to whom he onely is accountable for all his actions, by way of Summons and command, this person, I say, must in all things, and at all times, be handled with all humility and due respect of that high place he holdeth ; so as all may be taught not to despise, but to honour him, the more, by the carriage of those that are, in case of necessity, to treat with him in the name and busines of his God.

Cal.

How now, Doctor ? None between him and God ; Onely accountable to God for all his Actions ? Sure, Doctor, You are now besides your text : Shall whole kingdoms, then, depend upon his extravagant pleasure ? So many millions of soules lye open to the tyranny of his arbitrary will ? Is he not bound to his own Lawes ? not limited by his Coronation oath ? May he alter establisht Religion, by the omnipotence of his own vast power, and turn Gods Church into a Rout of Insidells ; and our Liberties, into a tenure of Villanage ? Is this your Zeale for Gods glory ? The man hath overwhelmed his Iudgement in the deep gulph of flattery, and lost himself in his own Principles : Can he represent Gods person, that commands what God forbids ? Doth he excuse Gods office, that forbids, what he commands ? Is this be zeale, or common Religion,

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let me turne Amalakite, or any thing that is not, this. No, no; Doctor, (saving your private engagements, and expectations,) Kings are no such persons as our late Idolatry hath made them: The trust of Kingdomes is put upon them; which, so long as they faithfully discharge, they are to be honoured and obeyed; but, once being violated, their Covenants are broken; and they are no longer Kings; The safety of the people, is the supreme Law; and people were not made for the good of Kings, but Kings, for the good of People.

Repl.

How this Doctors loyalty, good Cal. offends you! If he would *temporize* as you do; abuse and slander *Scripture* for his own liberty, as you do; fly in the face of *Majesty*, as you do; endeavour to introduce a new *Government* in Church and State, as you do; *Blaspheme* God and the King as you do, he were then a holy, a well-affected man, a Saint, or a y thing that's good; But now his *Conscience* is directed by the Scriptures, his Judgement enlightened by the Scriptures, his words warranted by the Scriptures, especially in a Case of such Consequence, Away with him; He is a disaffected person, a Malignant, and what not, that's Bad? But concerning *Kings*, Know, They represent Gods Person, whether good or bad; If good; they represent him in his *Mercy*; If bad, in his *Judgments*: Christ hath a Rod of Iron, as well as a Golden Scepter; a *Nebuchadnezzar*, as well as a *Jesiah*; a *Nero*, as well as a *Constantine*: We must stoop to both: He that submits not to the power of a bad King, Kicks against Gods Judgments; But he that resists, snatches Gods Rod out of his hand; and, refusing Correction, falls into DAMNATION: We must submit to the *Higher Powers*. *Rom. 13. 1.* And who are they? *Whether it be to the King, or Supreme, or unto Governours that are sent by Him.* *1 Pet. 2. 13. 14.* From whence necessarily this followes; That Power which he warrants not, we have no Warrant to obey; and, Those Ordinances his power signes not, we have no Commission to observe; As for your slighting and deposing Kings, the Current of the Scriptures runs strong against you, and all the examples of Gods children (through the whole book of God) bend another Course, They know no de-

posing of Kings but by *death*; no determination of *Passive* obedience, but by *fire*: But whether our *Translation* of the Scriptures be the same with former Ages; or whether some strange light hath darted *inspirations* into these our later dayes, (which the Apostle denominated *perillous*) I leave to the learned *Synod*; who, I hope, will at length consult us into a *Religion*, which shall need no future *Alteration*; or that *Alteration* no further *effusion* of Christian blood.

D. Burges cap. 7. pag. 272. line 19.

God made a Law to all, Not to revile the Gods, nor curse the Ruler of the people; which Law prohibiteth not onely *Imprecations*, and *sedition Raylings*, (which is a *hellish impiety*, though it be but in word onely, be the Prince never so *impious*) but even all *rude*, *bitter*, and *unseemly speeches*, although in *secret* to himself alone, much more, in *publique*, or in other places behind his back.

Cal.

*What paynes the Man takes to pick out Texts to countenance his Idolatry-royall! True, Kings are called Gods: But what followes? They shall dye like men: Concerning which dying not a word; because it is so opposite to a Living, which is the onely But he aymes at: But marke the Doctrine his Court-ship raises from his well chosen Text, Though Princes be never so *impious*, yet to reprove them roundly (which in his language is *sedition rayling*, *rude*, *bitter* and *unseemly speeches*) is a *hellish impiety*; and, in his King-clawing Judgment, must noisier be done in *publique*, nor yet in *private*. How ready are such Officers to light Princes to the Devil!*

Repl.

Cal. If he light Kings to the Devil by his *poyns of Doctrine*, you take a *speedy course* to send his subjects after him, by your *use of exhortation*: But mark your own words, you first intimate that he makes him a *God*; then, conclude, He lights him to the

the Devil : You that can so suddenly make Contraries meet, reconcile the King and his two Houses: The issue then of all, is this; You say, He makes the King a God, by *flattering Idolatry*; and, I say, you make his subjects, Devils, by your *flat Rebellion*: Calvin, whom you confide in, tells you, That Princes (though most wicked in their Government) yet in respect of the dignity of their places, their name and Credit must be spared; But see, a greater then Calvin; *Elihu*, the moderatour betwixt *Iob* and his miserable Comforters (*Iob* 34. 18.) saith, *Is it fit then to say to a King, Thou art wicked? and to Princes, ye are ungodly? Behold, a greater then Elihu, Solomon* (whom yee blasphemously lesse Credit then either, for his *partiality*, being a King) sayes, *Eccles*. 8. 4. *Where the word of a King is, there is power, and who shall say unto him, What dost thou?*

D. Burges cap. 7. pag. 274. line 19.

God hath engraven so large and fayre a Character of His Imperial Image in their foreheads (*viz.* of Princes) as must be sacred in the hearts of all, and binde not their hands onely, but tongues also to the good behaviour, and that for ever. Nor is this carriage onely due to good princes, but universally to all.

Cal.

Sacred? a little further: nay, then make him Almighty too: and even, fall down and worship: Make him your graven Image, your Dagon, and hoyst him up for a God; but be sure the Ark be away: Nay, though an Idolator, an Infidell, sacred too: Make him your Bell and Dragon; but you do well to binde his subjects hands to their good behaviour, for feare some Daniel be among them.

Repl.

How now Cal. Is your furnace so hot? you forget that he is Gods Vicegerent, you make so bold with; Remember, *there be birds of the Ayre, and things with wings*; Had you lived in Nebuchadnezzers dayes, you would have sav'd him much Fuell, and

and his Officers some labour : Questionlesse, your fornace had consumed the three passively obedient Children, and been too hot for the fourth to walke in.

D. Burges cap. 7. pag. 277. line 17.

Invectives (though but against an equall, or inferiour) are ever odious, but against a Prince, intolerable.

Cal.

If Invectives be so intolerable, les Princes be so wise as not to give occasion, and deserve them.

Repl.

If all should have according to their deservings : I feare, *Cal.* the *Psalme of Mercy*, would scarce advantage thee.

D. Burges cap. 7. pag. 278. line 6.

An indefinite Reproote of sin in publique is enough; If this serve not to reforme a Prince, forbear; More will make him worse.

Cal.

Kings are past Children, to be whipt on others backs. The Scripture will shew you some Prophets that feared not to rounze the very persons of Kings, by name; and rattle them soundly, and before their people too: But, Doctor, you have either no Commission, or are afraid to execute it: You flee to Tharshish, when you should go to Nineveh; You whisper softly, lest they should chance to heare yee; and give your Royal Patients no Phisick but Cordials, for feare it work and make their queazy stomachs sick.

Repl.

The actions of Prophets, which had immediate Warrants from heaven, are no presidents for later times; neither durst those couragious Prophets speak before speciall Commission : Did *Eliab* stir to reprove King *Ahab* till God had given him charge to go? *1 King. 21. 17, 18.* *Amos* prophesied not against King *Amaziah*, till God especially commanded him : Ordinary reproofs must not be copied from extraordinary Embassages; but
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from their usuall *Sermons*, which in their reproofs, were for the most part, *indefinitely* uttered to all, in generall; by name, to none. But you, that have fresh *Influences* of the spirit, may Boanarge it where and when ye please, and play the *Bedlems* in divinity; But remember what is said to those that *exceede* their Commissions, *Who hath required these things at your hands?*

D. Burges cap. 7. page 280. line 18.

What shall they answer unto God, who being but private persons discontented, shall take upon them, *Shimei*-like, to revile and traduce their Sovereigne behind his back, and presume to make every Taverne and Ale-bench a Tribunall, whereat to accuse, arraigne and condemne the sacred and dreadfull person of the Lords Annoyed (whom they ought not to mention without a holy Reverence) and to censure all his Actions, before their Companions as confidently as if he were the vassal, and they the Monarch: Hath not former experience told us, this is the high way to all Treasons and Rebellions?

Cal.

When Princes offend their God in suffering, or partaking with Idolaters, shall subjects be afraid to offend them? Shall Gods name be abused and torne in pieces with their execrable oaths and blasphemies, and shall their dainty names be held so precious, as not to be spoken of; or (as our Doctor saies) not mentioned without a holy Reverence? Shall Gods most sacred and just Commands be despised and slighted by them, and shall their prophane Injunctions not be unperformed, without presumption? their unlawfull Commands not violated without Rebellion? Weigh these things with the balance of the Sanctuary, and you shall finde, that you either want true Zeale; or your Zeale a right object.

Repl.

Cal. review your owne *Argument*; and you will (with the help of some reasonable discretion) find it (TEKEL) weighed in the *Balances*, wanting in weight; In case, thy Prince should offend his God, in wounding and tearing his holy Name by oaths and

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Blasphemies; Put case, he should justle Gods sacred *Lawes* out of the Land; violate them in his countermands; prophane his Temples with *Idolatry*, or *Barbarisme*; will this warrant thee to dishonour him, whom God hath commanded thee to *serve*? to rebell against him, to whom God hath commanded thee to be *subject*? to disobey him, whom God hath commanded thee to *honour*? Because he offends his God, wilt thou aggravate the offence, in offending him? and rebell against God, in rebelling against him? Weigh these things well; and let thy own conscience (if not brib'd with partiality) be thy *Judge*. Thinkest thou this rabble of rebellious and seditious *Rakeshames*, that style themselves by the name of *Mercuries*, *Scouts*, *Weekly Intelligencers*, &c. but, indeed, a pack of *Alebench Whistlers*, *decayed Captaines*, and *masterlesse* Journeymen, that want more *haires* then vices; and, for *Thirty* pieces of Silver, betray the *Lords Anointed*; for halfe a Crowne a week, fly in the face of Gods *Viceroy*; and, under a pretence of *Reformation*, sell themselves to all wickednesse; that, like *Sampsons* Foxes joyne tayle to tayle, and carry fire-brands about to set the gallantest *Kingdome* in the world on a light flame; thinkest thou that these are pleasing to the God of *Peace*? Thinkest thou, these brazen-fac'd *Monsters*, with their meditated *lies*, malicious *scandals*, printed (and shamefully permitted) in their seditious *Pamphlets*, are pleasing to the God of *Truth*? Thinkest thou, these undecent and preposterous actions, tending to the *confusion* of well-established *Lawes*, and to the *disturbment* of a long settled Government, are pleasing to the God of *Order*? Thinkest thou, that they, and their *Abettors* will passe unpunisht? No; *Cal.* If our King faile in his duty to God; and we, in ours to him; God will keep us still divided in our affections so, that we shall joyne in nothing, but in drawing down *Judgements* upon the whole land; which, without *Accomodation* (the King alwayes living in his Royall Posterity, and the Parliament never dying) will perpetuate us in blood, till the utter Ruine both of Church and State.

D. Burges cap. 7. page 282. line 16.

If good People should discern some Errors, (and those not small) in Princes, the best Patternne they can pro-

propound themselves is, that of *Samuel* (1 Sam. 15. 35.) mourning and praying for *Saul*, not for *Forme* onely but heartily, and fervently indeed; and the worst they can pitch upon (unlesse they proceede to open Treason) is that of common Newesmongers and seditious spirits, who cannot make a Meale, spend a Fire, drink a Pint, or drive away one hower, without some pragmaticall discourse, and censure of Princes, and their State-Affayres.

Cal.

Nay Good Doctor; we have had many Samuels (or as good) that have fasted and prayed, as least these twenty moneths, That God would be pleased to turne the Kings heart, and bring him back to his Parliament, but God hath stopp his eares against us, and will not be moved. And, since God hath made his pleasure so openly known through the whole Land, (nay through the world too) that his Majesties heart is fully resolved and knis to Popery and Superstition; shall we subjects (whom is so much concernes) be afraid to communicate the businesse to one another? Your conscience, Doctor, is grown a great Royalist; but your tender Zeale of your Princes honour will hardly stop our mouthes or close our eares; Our Case is so, that our discourse of him, and States-matters too, cannot be too pragmaticall (as you call it) We must, now, take advantage of those his faults, which our Fasts, Prayers, and Petitions could not redresse; And, since his crnell Course of life, and soild behaviour will not be a perfect white, we must dye it into a sadder colour; and these his Crimes, which our teares cannot wash fairer, (for the comfort of ourselves and Children) our reports (for the countenance of the Cause) must make fouler, for the exasperating of our Confederates, and encouragement of our souldiers; so, that by this christian Stratageme, through, the enterchange of newes (which you condemne) we may facilitate our own designs.

Repl.

Cal. Your christian stratageme is but the modest tearme of a *devils project*, or, in plainer English, a peece of *errant knavery*; wherein the father of your contrivements receives much glory; and the God of Truth, no lesse *dishonour*: Read that *statute* which God

made, *Levit. 19. 16. Then shalt not go up and down as a Talebearer among thy people*; where, in the end of the verse, he signes it with *I am the Lord*. The *falsenes* of the Tale doubles the sinne; the *baseness* of the end trebles it; the *person* damnyed (being a King) makes it, quadruple; the *persons venting* it, (being subjects) makes it terrible; but the *place* where it is commonly vented (being *Pulpits*) makes it horrible; and by the *ministers* of the Gospel too; and in the *name* of the God of truth too, almost impardonably damnable; Now Cal. Tell me how you like your *Christian Stratagems*; No wonder, if your *Samuels* were not heard: Tis well for you, Gods Eares were closed against their prayers: Had he not been deafe in *Mercy*: and mercifull to *admiration*; and admirable in *patience*; they, surely, had been heard in *Iudgements*, to the terrible example of such unparallel'd *Presumption*. How often have your *solemne Petitions* let *dayes* apart, for the expedition of your *Martiall* attempts in a *Pitcht field*, or for the *raising* of a *Seige*? How often have your *solemnities* been shewed in plentifull *thanksgivings* for the blood of those thousands, whose soules (without infinite mercy) you cannot but conceive, in one day, dropt into the flames of Hell! What Bells? What Bonafires? What triumphs? And yet, for the successe of your oft propounded, and (sometimes) accepted *Treaties* of Peace, what one blessed *hower* hath been sequestred? What *Church* doore hath been opened? Which makes me feare (and not without just Cause) your *Fastings* and *Prayers* have been rather to *Contention*, then to *Unity*; and that they have rather been attractive for *Iudgements*, then for mercies, upon this blood-bedabbed Kingdom.

D. Burges cap. 7. pag. 284. lin. 1.

As for such as will not take out this Lesson, let their eyes, their tongues, their teares, their sighs, their coates, their prayers be what they will be, their Carriage favoureth not of Zeale for God, which thus casteth dirt and Myre upon the face of his Vicegerent, and tendeth to the taking away the life of his life in his subjects hearts, in which all good Princes desire as much to live, as to enjoy their Crownes; And if it be not lawfull thus

thus to smite at their Persons, with the tongue onely, shall that be thought Zeale for God, which seekes their deposition from that Crown, which once a just free and absolute Title of Inheritance hath set upon their heads?

Cal.

Doctor, you are very confident of your own learning, and definitive Judgment, to see every mans Zeale to your Rules; and it seemes you are more tender in flinging Dirt (as you tearme it) in your Sovereignes face, then in preserving his soule from the flames of Hell: Neither do I conceive it a thing so heynous, to take his Subjects hearts from him, as to unite them in the superstitious Bonds of Popery: And as for your deposing him from the Crown, (which you falsely call his absolute Inheritance) if he break the Covenants, whereby the Crown is set upon his head, he dissolves his own Authority, and our Obedience; and himself is become his own deposer.

Repl^a

Cal. It is not the Doctor, that prescribes Rules to anothers Zeale; but the holy *Scriptures*, from whence he drawes his infallable principles, and Conclusions; And whereas you censure him for more prizing the cleannesse of his soveraignes face, then the well-fare of his soule, your malice wrongs him in your hop-frog contumation; wherein, you make a wilfull preterition of that poynt, whereof you censure his neglect, in the wrong place. And whereas, you turne Deposition upon the default of Princes, know, kingdoms are neither *Coppyholds*, nor *Leases*; subject, either to *forfeiture*, or *Reentry*: Kings have, from God, their power of *reigning*; from Man, the Ceremony of *Coronation*: To God they must give account, (not man) on whose pleasure their *Titles* absolutely depend.

D. Burges cap. 7. pag. 288. line 4.

In fine, *David* thought him (*viz.* that slew *Saul*) worthy of no Reward but death; and of this, so worthy, that instantly he gave order for his execution, with this sharp sentence uttered, Thy Blood be upon thine own head, for thine own mouth hath testified against thee, saying,

I have slaine the Lords Annoyned, A memorable example, and an Argument unanswerable against all King-killers, and depoters of absolute Princes, absolutely annoyned by just title, as here with us.

Cal.

Here, reverend Doctor, Your Simile limps: First, David was a Prophet; and, (knowing the Crown so neare his head,) spared that life, which he knew so neare a Period; not willing to dabble his Conscience in such needlesse blood: Secondly, (being confident himself was the next successor) commanded present Execution, to terrify his new Subjects from the like presumption: Thiraly, (Though you deny it) our Kings bold not their Crownes by such an absolute Title, as those of Judah and Jerusalem.

Repl.

Is the Doctors Simile lame, Cal. Sure, 'twas your ill usage made it so: But say, was Davids a Prophet? Had he speciall Revelations? then, doubtlesse, his wayes and actions were the best preidents for us, to follow: But was he a Prophet? Then, sure, he knew it a heynous sin, to take away the life of Gods Viceroy (though an Idolater) Had he speciall Revelations? then, questionlesse, he knew death a just Reward for killing the Lords Annoyned (though a wicked King.) But did this Prophets heart smite him, for cutting off his Soveraignes skirts? then, sure, God will not let him go unsmitten, that takes his Crown from off his head, or power, from his hand: But, Cal. how truth will be confest by your unwilling lips! which intimate, the Prophets conscience had been dabbled in blood, had the deed been done, and his subjects guilty of presumption, that should do the like: And, whereas you deny our Kings so absolute a power, or title as the Kings of former times, you should have done to better purpose, to shew, who limited it, and when; for your own fine assertion is not Classicall.

D. Burges cap. 7. page 290. line 2.

Authority is ever one of Enviess eye-sores: Subjection a yoke, that Humane Nature loathes. Although Inferiours cannot help it, nor durst complaine, Liberty, Liberty is every mans desire, though most mens ruine.

Cal.

When Authoritie is put into a Right hand, Subjection is no Burthen to a good heart: But when Tyrannie usurps the Throne of Monarchie, then the people may suspend Obedience, and cast off the yoke of their Subjection: We that are received into the liberty of the sons of God, and made heires of an everlasting kingdome, have too much priviledge to be enslav'd to men, or made vassals to perpetual bondage: If desire of holy Liberty be our labour here, eternall Sovereignty shall be our Reward hereafter.

Repl.

He that gives Authority, knowes not where to place it: The people were pleased with goodly *Saul*; God was pleased to choose little *David*: Tell me, did the burthen-threatening hand of *Rehoboam*, the son of *Solomon*, the king of *Israel* and *Judah*; or *Ieroboam* (the rebellious subject of *Rehoboam*) who made *Israel* to sin, deserve the *Scepter*? By your marks, neither; In Gods wisdom, both: The one, to crush the liberty of the too proud subject; The other, to exercise the consciences of his chosen people: In both, to work his secret pleasure. But *Guild-hall* hath wiser counsel; and your Conventicling wives are fitter Judges for the setting up, or pulling downe of *Kings*; for regulating the power of the good, or limiting the prerogatives of the bad: But, 'twere fitting, first, to correct *S. Pauls* Epistles, or to vote *S. Peters* works *APOCRYPHA*; who, both, instruct us to submit to the Authority of kings, good or bad; But, indeed, the Liberty of the Subject had been a strong plea, had not His Majesty spoiled their jest, and granted all * *Petitions*; and the Badge of slavery had been unanswerable, had not our glorious Saviour honoured, and worn it upon his seamless *Garment*: The God of glory endured what we despise; and shewed that example, we scorn to follow.

D. Burges cap. 7. pag. 307. line 14.

For my part, I am so farre from taking away Prayer from preaching, that I could wish not onely more preaching in some places, but more Prayer also in other places; and I meane, onely that Prayer which is allowed too: In performance whereof (if the fault be not in them who undertake it) much more good will be done, then will

- 1 Trienniall Parliament.
- 2 Star-chamber.
- 3 High Commission.
- 4 Ship-money.
- 5 Coat and Conduct money.
- 6 Monopolies.
- 7 Forecists.
- 8 Turnage and Pound.
- 9 Regulate the Clerk of the market.
- 10 Knight-hood money.
- 11 For the continuance of this Part.

will be acknowledged by some, who magnifie preaching, rather then adorne it; Yea, I will adde, more then by some mens preaching, admired by so many.

Cal.

It is very much, Doctor, you durst so openly with more preaching in those daies, when your dumb-dog-Bishops silenced so many; and most of all, themselves: Nay, you are not ashamed to wish more Prayer too: What a Lot is this, among so many Sodomites! But after all this, Lot was drunk: Our Doctor, being afraid to be thought too righteous, put in one herbe that spoiled his whole pot of Porrage: I meane (sayes he) that Prayer which onely was allowed: And what Prayer was that? even that English Masse-book, which (God be thanked) the sacred pietie of Souldiers, and the holy boldnesse of Inferiour Christians, hath most blessedly taken away. This is that Prayer, our Doctor desires onely should be used; This is that Prayer-book, our preaching Doctor deifies, and prefers before some mens preaching (and who were they, in those Episcopal daies, who knowes not?) admired by so many. This is that Prayer-book, that Prelacie, which this temporizing Doctor hath now extred into Covenant (in the presence of Almighty God) to suppress.

Repl.

It seems Cal. this Book of Common-Prayer is your maine quarrell here; and Bishops, by the Bye: Tell me, who composed that Book? In whose Reigne was it composed? and what Authority confirmed it? Were not those blessed Martyrs the composers? they, who gave their bodies to the flame, in the defence of the true Protestant Religion, and in defiance of that superstition, whereof you say it is a Relique? Dare you vye pietie with those Martyrs, that are so daynty of your passive obedience? They composed it; You desie it: Was not this detestable book composed in that pious Saints dayes Ed. 6. of holy memory, when the Protestant Broome swept cleane? and when the cruelty of that bloody Religion was but newly out of breath, and fresh in Memory? This blessed Saint allowed it; You despise it: Was not this book, yeso revile, confirmed by Act of Parliament (in those dayes) the Members whereof were chosen among those that were (excepting the blessed Martyrs) the greatest sufferers under the tyranny of that barbarous Religion, whereof,
you

you say, it favours? The Authority of this great *Council* confirmed it: You condemne it: Did not the *Phoenix* of the world, and of her Sexe *Queen Elizabeth*, of everlasting Memory, (in whose dayes God so smiled upon this kingdom) and that *Monument* of learning and wisdom, King *James*, of never dying memory in all their *Parliaments*, establish it? Yet, you revile it: Did not your self, in your oath of *Allegiance*, sweare to maintaine the King in his established *government*, in Church and Common-wealth? Yet, in this particular, you violate it. Ponder all this, *Cal.* and, then, reviewe your own words, and if you blush not, you are brazen-fac'd.

D. Burges cap. 7. pag. 309. line 21.

If they can pick out some boldrac'd mercenary Emprick, that by the help of a *Polyanthea*, or some English Treatise, can make a shift, five or six times a week, with his tongue, and teeth, to throw over the Pulpit a pack of stolne wares, which sometimes the judicious hearer knowes by the mark, and sends it home to the right owner againe.

Pag. 310. line 15.

Or if the man hath been drinking, feasting, or riding, that so no time is left to him to search so far as a naked Commentary, Postel, or some Catechisme, yet adventures on the sacred businesse of preaching, carrying to the Pulpit a bold face, instead of savory provision, and thinks it sufficient, that the people hear Thunder, though they see no Raine, and, that loudnesse will serve, for once, instead of matter; because (if he be earnest) silly women, and some ninnyes more will count him a very zealous Preacher, and impute his want of matter to his wisdom and desire of edifying; not to his want of study, or ability, and say, *He preaches to the Conscience: He stands not upon deep learning: He reproveth sin boldly, that is to say, o-ther mens*, therefore they love him: not theirs, otherwise, they would abhor him.

And such a deale of Trumpery, that my pen tyres before it come to the tedious Journies end of his invective speech; wherein, I have so much charity left to excuse him; in that, he personates some Ministers, whom his malice conceives no better then fools; Who, indeed, though they make no flourish, quote no Fathers, repeat no sentences of Greek and Latine, and preach not themselves (as our learned Doctor doth) yet edifie the simpler sort of people more in two howers, then he with his neate Orations and quaint stile doth in five Sermons, ushered in by his Popish Lettany. These are those men who (in his last clause, he covertly saith) are admired by too many, and whose preaching lesse edifies then the superstitious Common-prayer book: Doctor, leave your gibeing, and presume not too much upon your learning and wit, which God hath given you, as a sharp knife to cut your own Throat, And deride not those whose Defects of learning are so bountisfully supplied with Inspirations and Revelations of the spirit.

Repl.

Take heed, good Cal. you merit not the Honour to be called the Dunces Advocate: These are the men, that carry their Provant Sermons up and down the Country, and in their people-pleasing Lectures, cry up Liberty, and prate down Government; cry up the Spirit, and beate down Learning; cry up Sedition, and preach down Authority. But tell me, Cal. where were all these Edifyers, these inspired Pneumasticks, when the daring Pens of Fisher, Campion, Harding, and other learned Hereticks breathed forth their threatenings against the true Protestant Church? when as the hot mouthed Challenges of Romes Goliath thundred in our English Host, where, where were all those long-winded Lecturers? Which of them took up the Sling? What one amongst them threw down his Gauntlet? Who amongst so many, struck one blow in the just defence of the true Reformed Religion? Or tell me, without blushing, where are they that did it? These, that bravely rusht into the Lists, defied the Enemy, grappled with him; nay, laid him on his back; tore the Crown from the bold Strumpets head, and snatcht the Cup of poyson from her trembling hand, what Palme, or what Reward have they, I shame to tell: These, like undaunted Champions endured the Brunt, in dust and sweat, and stoutly undertook the Cause; whilest they, like Trouts, all day betook them to their Holds, and now, in the

the dark night of Ignorance, prey upon the Churches Ruine: They fish in *Waters*, which themselves have troubled. These, these are they, that lead silly women Captive, and creeping into Widows houses, devour them under a pretence of long Prayer; Learnings shame, Religions Mountebanks, the vulgar Idols, and the Bane of this our (late glorious) now miserable Kingdom.

D. Burges cap. 7. pag. 319. line 22.

God made a Law, that every word of an Accusation should be establish'd by two or three witnesses: This Law is reviv'd by the Apostle in the Gospel, and apply'd to the Case of Ministers. *Against an Elder receive not an Accusation, but under two or three witnesses.* 1 Tim. 5. 19. By an Elder, meaning a Minister, as Saint Ambrose, Epiphanius and others rightly do expound it.

Pag. 129. line 9.

It were therefore a most uncharitable, and unchristian Course upon a bare Accusation of an Enemy, to condemn a Minister, before himself be heard, and a competent number of Witnesses of worth produced against him.

Cal.

How now Doctor, doth your Guilt begin to call for more witnesses? Are you tormented before your time? The Law (you speake on) would in these dayes, be needlesse: Our Ministers faults are now writ in their foreheads, and as apparent as the Sun at noone, whose lewd and looser Conversations, are impudent Confessions, and visibly manifest, enough without farther Witnesses: Our Crime-discovering Century, is both Witnesses and jury, and the pious Composer thereof, a most sufficient Judge: But some there be so craftily vicious, that they can keep their words and Actions from the eyes and eares of Men: For such, I hold a reasonable Presumption, Evidence enough; Others there be, whose vices want no Witnesses, but, perchance, their Witnesses, (as the too partiall world expounds it) want worth and Credit. Some measure worth by a visible Estate; some, by unimpeachable honesty of body, or behaviour; others, by a religious demeanour according to establish'd constitutions; whereas, for my part, if a poor handi-

crafts man, or whose Infirmitie denies him a through-pac'd honesty, or whose piety is a little zealously refractory to establish discipline; nay, be he a convicted Anabaptist, or Blasphemer, or what not? (in case it be for the Cause) that brings an Accusation, or appears a Witness against a Malignant Minister, I question not, but such a Witness may be valuable.

Repl.

The *Law* denies it. *Cal.* But now the *Law's* asleep, all actions are *arbitrarie*: But the ground of that *Law* was very just; for, as *Theodoret* in 1 *Tim.* 5. sayes, *Because Ministers touch sinners to the quick, it exasperates many against them*; in respect whereof, their Accusations require many witnesses. *Eusichianus* an ancient Bishop, about the year 276. after Christ, (if Bishops retain any credit more then a Turk) *Ep.* 8. *Episc. Syriæ.* admonishes, to weigh well the Accusation of a Minister, because the faithfull execution of his Office giveth him many enemies. He also proceedeth to disable all *Heretiques*, all suspected of Heresie, excommunicate persons, Malefactors, Theeves, Sacrilegious, Adulterers, that seek to Witch, or Conjurers, and all other Infamous persons. In the 3. Council of *Laterane* (*Vide Append. Concil. Lat. 3. par. 50. cap. 69.*) It was decreed, That upon an unproved accusation of a Clerick, his owne single oath should free him. It was agreed in the 7. Council of *Carthage*, that all servants, Stage players, unclean persons, wanderers, all that came uncalled, all under 14. yeares of age, and all that the Accuser brings from home with him, shall be rejected, as Witnesses, against a Minister. Another Decree of *Analectus*, denies the Accuser to be a witness, or the witnesses to be such as are revengefull, and must be cleare of all suspition. In a Synod at *Rome*, about *Constantines* time, it was decreed, No Deacon should be condemned under 44. able witnesses: Such tender care was, alwayes, had of the accusation of a Minister. But now *Cal.* your Tenets can (in favour to your new fashiond pieties) qualifie secret whore-masters, open blasphemers, and such as your selfe; nay, one single Accuser (and a forry one too) will doe the feat.

D. Burges cap. 7. pag. 232. line 20.

But what tis every tatling Basket-maker, or Butcher, or mincing Shee a fit Judge of a (Ministers) doctrine, and

and meet to reprove and confute him for it? Is that Zeal, which catches at pieces of sentences, and then runnes away; and gives out, that he preaches false doctrine, contradictions, or Invectives, to shame him to his flock?

Cal.

Doctor, if some of your Coat (I name no-bodie) were as tender of your Lives, as ye are of your Doctrines, you would have fairer reports: But your bent is to bring the vulgar to believe your words without Examination; and, then, you'd preach them into what Religion ye list. Could you but once work them to Implicite faith, the Kingdome of Antichrist were more then halfe set up: The horse that winces, is galled somewhere, or we account it the trick of a Jade, that fears riding. God hath commanded all to search the Scriptures; and will ye take Pett if we examine the Doctrine you raise from thence? Did our Saviour storme, when the Sadduces reproved his words? How often were his Doctrines traduced, as false? How often was his Authority questioned? nay more, denied? Yet he reviled them not. Doctor, stroke downe your stomach; The closer you follow Christ, the cheerfuller your flock will follow you: But know, in things so weare concerning us, our mouths shall be as wide as the faults, be they of Potentates, Generals, or Princes: and if they doe not what our Conscience tels us is their duties, they shall not faile to heare out.

Repl.

Cal. I think Ignorance hath given thy tongue a Bribe, thou playest her Advocate so well: Both of their lives, and doctrines, Ministers must give account to God, and his subordinate Authority; and not to you: *Cal.* you forget the Calling of a Minister: He is your spirituall Father: *Cham* was cursed, for discovering his fathers nakednesse. Put case, your Minister should shew his nakednesse in some Error; either, of life, or doctrine; it were more modest piety for you to cover it with your silence, or to recover it by your prayers, then to upbraide Him with it. Had you searcht the Scriptures as you ought, you would as well have condemned the saucines of the Sadduces, as the mildnes of our Saviour, whose high Authority needed no Credit among men; but our poor Ministers (whom the least breath of a Mechanicks mouth, is able (now) to ruine, and undoe both wives and children, without compassion) have reason to be

moved with such affronts: But, *Cal.* perchance, you vindicate your own naturall father, whilst you revenge your self upon your spirituall; from whence, ariseth this doctrine; *You have more love to the flesh, then to the spirit*: No question, *Cal.* your saucynesse is universall, and feares not to be exercized upon the Sword, as well as Keyes; Your Prince hath found it; Your Generall hath found it; whose slow designs cannot agree with the Constitutions of your too fiery spirits, your discontents have found unbridled tongues, to propagate your liberties, although by blood; But the Synod, (whose consultations are to settle peace in our distemperd Church) can go their own paces, without petition or complaint, from whence, ariseth this doctrine; *You love your own safeties above the glory of God.*

D. Burges cap. 7. page 335. line 21.

I wright this, to clip the wings of those Batts, and Reremice, that are ready to fly in the Ministers face upon all occasions, with false accusations, saucy Reproofs, and proud Censures of his Ministry, desiring to be teachers of Law, understanding neither what they say, nor whereof they affirme.

Cal.

Doctor, you still harp upon the same string: But do these Batts, these Reremice trouble you? Then walke lesse in the Dark; (You know my meaning) But you now pick a Quarrell against your fore-named Reprovers, That they desire to be teachers of the Law, understanding neither what they say, nor what they affirme. How your Orthodox nose swells at that! If ye would be oftner in your Pulpits, there would be the lesse roome for them: But tell me, Doctor; If a Smith or a Tinker should happen to be gifted, and strike a Naile of edification into the spirituall foot of an unregenerate brother, and thereby save his soule, would it trouble you, because the Smith was not called? would it grieve you, because the Tinker had no Ordination from a Bitelheepe? If a good deed be done, true piety will never blame the hand that did it.

Repl.

Cal. You have twice together, out of your snick of bitterness belched out your naucious malice upon the Dr. in these dark words,

(*I meane no body, and You know my meaning*) which like the *status hypocondriacus* (fuming from your spleene, the *Receptacle* of all base humors) troubles and distracts your head. But, in His Name I desye both them, and thee: And, as for your *Tub-preachers*, you so much defend, I perceiue by your *Metaphor*, they edify the cleane contrary way; Concerning whom, this onely. When the great *Block* of Religion is removed, then such *Buggs* appeare: Rebellion, like an *Easterne-mind*, brings in such *vermine*: When *Ieroboam* rebelled against his lawfull *Soueraigne*, and dispossessed him of the *Crown* of *Israel*, he made Priests of the *lowest* of the people, which were not of the house of *Levi*. 1 *King*. 12. 31. And this became *sin* unto the house of *Ieroboam*, even to cut it off, and to destroy it from off the face of the earth. 1 *King*. 13. 34. But your *Tubbists* have learning enough, and understanding too, sufficient for an *Auditory* composed of such as you, whom Ignorance cannot injure.

D. Burges cap. 7. page 360. line 11.

If he that seemes religious, will yet be idle, false, undutifull, and stubborne, raile at Ceremonies, Bishops, and Common-Prayer, disdain to be corrected, and maintaine his fault; that man or woman will never have any true Religion in him, till with a Cudgel all these Countersits be beaten off.

Cal.

As our Doctor hath, formerly, in his severall Clauses and Chops of Zeale set down the particular Items of his ill-affected and malignant opinions; so in this last, he hath comprehended all in a Summa To alis: And, to conclude marke one thing, right worthy to be observed; and then, farewell; He, that hath buzz'd so long about the Roome, like a Flesh-Fly, hath now discover'd himself to be a Hornet, with a sting in his Tayle: He hath, at length, turn'd the weapons of the Church into a Cudgel; and changed the peace of the Gospel into Club-law.

Repl.

Cal. If the Doctors *Inventory* please thee not, the fault lies in thy own Ignorance, that knowest not how to prize such *Jewels*; Grains are fitter for Grill, then *Pearles*: Our Doctor, whom you revile, is neither *Fly*, nor *Hornet*, but a painfull *Bee*; who, though he carry a sting in his Tayle for such *turbulent* spirits as you, yet he hath like-
wise

wife honey in his *Bag*, for such as shall deserve it : Think not his Zeale cruell, because, it mentions a *Cudgell* ; A Cudgell drawes no blood, as your encouraged *Swords* have done : If Instruction will not do, *Correction* must ; but *Love*, in both ; If Saint Paul cannot perswade *subjection to higher powers*, Not *Solomon* obedience to *Sacred Majesty*, *Pauls* Rod is for the *stubborne* heart, and *Solomons* Scourge for the *fooles* back.

HEB. 6. 4, 5, 6.

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, And have tasted the good word of God, and the powers of the world to come ;

If they shall fall away, to renew them again unto Repentance : seeing they crucifie to themselves the Son of God afresh, and put him to an open shame.

To the Readers.

NOW the businesse is ended. If you look upon this *skirmish* with a generall eye, you will see nothing but (as in a *Battail*) smock and confusion : But if you mark every ones particular behaviour, you will easily distinguish betwixt a *rash* *fierie* spirit, and a *truly* *valiant*. In the *Doctor*, you shall find a *David*, fighting Gods defensive *Battails*, without sinister respects, or private *passion* : In *Cal.* you shall see the son of *Nimshi*, marching furiously, and hewing downe the *Priests* of *Baal*, yet nevertheless a great worshipper of *Calves* : In the *Replier*, you may behold *Jonathan* comming a *Reserve* to *David*, though perchance shooting his arrowes sometimes *wide*, and sometimes *open* : It lyes in you, Readers, now, to judge, and give the *Palme* : For the *Doctors* part and mine (would *Cal.* durst make the third) we both resigne our shares : Let Truth be crowned with the Victory, and the God of Truth, with Glory.

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